MANUSMṚTI

(II & III chapters)

With Sanskrit Text, English Translation, Introduction & Explanatory Notes

Edited & Translated By

Dr. Rabindra Kumar Panda

Nyāyācārya, Viśiṣṭācārya, Ph.D.

MANUSMṚTI

(II & III Chapters)

Edited & Translated By

Dr. Rabindra Kumar Panda

Nyāyācārya, Viśiṣṭācārya, Ph.D.

M.S. University

Baroda

Paramamitra Prakashan

D-Pocket, 214 Dilshad Garden,

Delhi-110095 (India)

1999

Published By :
Paramamitra Prakashan
Head Office :
D-Pocket 214, Dilshad Garden,
Delhi-110095, Phone : 2295900

Branch Office :
5818/6, New Chandrawal, Jawahar Nagar,
Delhi-110007, Phone : 2917538

Printed :
Shiva Art Press
M-112, Panchsheel Garden,
Naveen Shahdara, Delhi-10 032

Rs. 175/-

ISBN NO.: 81-85970-20-3

Laser Type Setting
P.M. COMPUTERS
5818/6, New Chandrawal
Jawahar Nagar, Delhi-110007
Phone : 2917538

To

URVEE

My Daughter,

With Affection

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः।।

Manusmṛti 2/2

PREFACE

The Manusmṛti stands at the top of the Smṛti literature, unrivalled and unsurpassed by any sister work. It received a reverence which was second only to that which was accorded to the Vedas. It has always been a work of universal authority. It also became the chief authority in Hindu jurisprudence. It has served as a varitable store-house of information for the social, cultural, political and religious life of the people. It contains the very essence of the later Hinduism. So its study helps in the proper understanding of the Indian culture.

The logic behind preparing the present work is to provide a suitable book containing Sanskrit Text, English translation, a comprehensive introduction explaining various aspects of Manu and his Smṛti work as well as explanatory notes to the students of the graduate level who are in fact in need of such a book for their study in peace and pleasure. Though there are numerous editions of the ***Manusmṛti***, yet such a work, I hope, will fulfil the exact needs of the students who are the back bones of entire system of education, learning, teaching, study and research. They should be helped by all the possible ways. This is one of such ways. The editor does not claim any originality. The text is reproduced from the critically edited works. English translation has been made easy and clear. I have avoided obsecure and technical terms. It has been made as lucid as possible. At the end of the book the explanatory notes, a glossory of technical and difficult Sanskrit terms and an index of verses are given which will save the labour of students, and enhance their interest.

I wish to acknowledge with gratitude the encouragement given to me by my friend, Dr. R.N. Pandey, a noted scholar of

Sanskrit. I am grateful to Paramamitra Prakashan, for making the publication of this book possible.

I know I should certainly thank my wife Sweta for her patience during the preparation of the manuscript. I would never have finished this task without her gentle prodding and constant encouragement. However, I hesitate to thank her lest she finds it too formal. I choose instead to happily remain indebted to her for ever.

Baroda : **Rabindra Kumar Panda**

TABLE OF CONTENTS

INTRODUCTION

I. MEANING OF THE WORD SMṚTI

The word Smṛti (literally the remembered word) is very ancient. It has been used in ***Taittirīya Āraṇyaka*** in a technical sense. The word connotes a record of traditions. In a broad sense, it could be a record of any and all of the traditions of a society. It could include traditions from any sphere of activity such as gods and godesses, kings, sages, as well as thoughts and actions pertaining to every day life. The word Smṛti has appeared in this broad sense in ***Brahmasūtra***. Some of the Vedic commentators consider ***Mahābhārata*** and ***Bhagavadgītā*** to be smṛtis. Śaṅkarācārya has referred to Gītā as a Smṛti. Some later day commentators such as Rāmānuja, and Madhva treat ***Bhāgavata*** and ***Viṣṇu-purāṇa*** as Smṛtis. Following this method, all of the Purāṇas will have to be called ***Smṛtis***. While a broad interpretation would treat all records of traditions as Smṛtis, a more specific and narrow interpretation has excluded Purāṇas and Darśanas from the Smṛti literature. In *Manusmṛti*, the word smṛti appears in this narrow sense. Smṛti means ***Dharmaśāstra*** or the sacred law (2/10). Since the ***Dharmasūtras*** are the ancient and concise forms of ***Dharmaśāstras*** or ***Smṛtis***, this above definition of Smṛti implies that all of the Dharmasūtras within the Kalpa aspect of Vedic studies are to be considered Smṛtis.

The word Smṛti is used in two senses. It is applied to all ancient orthodox non-Vedic works such as Pāṇini's grammar, to the ***Śrauta, Gṛhya*** and ***Dharmasūtras***, to the

Mahābhārata, to Manu, ***Yājñavalkya*** and others. In a narrower sense Smṛti and ***Dharmaśāstra*** are synonyms. In the ***Vedāntasūtras*** the word Smṛti is employed in a wide sense, in one place as referring even to the Sāṁkhya system. In that work, the word is used according to the ***Mahābhārata*** or the ***Manusmṛti***.

The Smṛtis came into existence to satisfy the demand of the society for new provisions in religious and secular matters. The philosophical treatises are also in alliance with the word Smṛti or tradition, in literal sense of the term. The later philosophical works are the outcome of a long continued tradition reaching back to the Sūtra literature.

II. SMṚTIS AS A SOURCE OF DHARMA

The second important source of Hindu law is Smṛti. Smṛti means, literally, recollection. In other words, it contains the revelations as recollected by the Ṛṣiṣ. Jaimini says that Smṛtis have been compiled by sages who were repositories of the revelation, they are founded on the Śruti and should, therefore, be regarded as authoritative. But if there is conflict, the precept of Smṛti must be disregarded. Smṛtis are couched in the words of Ṛṣis or sages of authority who received the revelation and proclaimed their recollection. Their authority is accepted next to Vedas. Some take Smṛtis as Śrutis preserved by tradition. Others consider them to be dissertations or compilations of approved usages and customs promulgated at different times by or under the sanction of eminent sages or their followers. Some are evidently sectarian works. Some are compilations combind to particular subjects or branches of particular subjects. In Smṛtis we find systematic exposition of the rules and principles of law. It is a comprehensive code to regulate human conduct in accordance

with the unalterable scheme of creation and to enable everyone to fulfil the purpose of his birth.

In the early stages of the development, the Smṛtis were regarded less authoritative than Śrutis, still in actual practice they were regarded as supreme in their own sphere. All these Smṛtis are not of equal authority. Most of them are indeed obscure and rarely cited by ancient commentators. But it is a fact that later Smṛtis are also equally useful than the earlier ones for, the rules contained in them were often more in conformity with the spirit and practice of later times.

The Smṛtis thus relied upon, are the products of different and widely separated ages. Some of them are entirely in prose or in mixed prose and verse, while the large majority are in verse. A few of them are very ancient and were composed centuries before the Christian era. Such are the ***Dharmasūtras*** of Gautama, Āpastamba, Baudhāyana, and the ***Manusmṛti.*** Some were composed in the first century of the Christian era such as the Smṛtis of Yājñavalkya, Parāsara, Nārada. Most of the Smṛtis other than the above fall between the period from 400 A.D. to 1000 A.D. The chronology of all these Smṛtis presents perplexing problems. Some of the metrical Smṛtis are remodellings of older Sūtras as in the case of Śaṅkha. There are sometimes as many as two or three different Smṛtis going under the same name, e.g. ***Satatapa***, ***Harita, Atri***. Then the confusion is more confounded by the fabrications of sectarian zeal, such as the ***Haritasmṛti*** which is full of Vaiṣṇavaite teachings. There are several works going under the names of well-known ***Smṛtikāras*** with the prefixes ***Vṛddha, Bṛhat, Laghu***. In many cases the works going under these names are different from the smṛtis that are without these prefixes and this differentiation took place at a very early date in certain cases, for example, so early a writer as Viśvarūpa distinguishes between Yājñavalkya and

Vṛddha-Yājñavalkya, Gārgya and Vṛddha Gārgya. Similarly Viśvarūpa quotes (on Yāj. I.69) Vṛddha-Manu and (on Yāj. I.19) Vṛddha-Vaśiṣṭha, which latter probably was different from the ***Vaśiṣṭhadharmasūtra***, as the latter does not contain the details given by Viśvarūpa. In some cases the works designated ***Vṛddha*** or ***Bṛhat*** are larger and in all cases later than the works without those prefixes. For example, Parāśara and Bṛhat-Parāsara, Gautama and Vṛddha-Gautama. Some of the works with the prefix Vṛddha are versified compilations of prose works, e.g. Mit. on Yāj. III. 267 quotes a verse from Vṛddha-Viṣṇu which is merely the versified equivalent of ***Viṣṇu-dharmasūtra*** chap. 50. 6, 12-14.

III. NUMBER OF SMṚTIS

There is divergence of opinion about the number of Smṛtis. Different Smṛtikāras and commentators have given different enumeration of Smṛtis. Vijñāneśvara in ***Mitākṣarā*** refers to 87, Anantadeva in *Saṁskārakaustubha* 104 and Kamalākara in *Nirṇayasindhu* 131 Smṛtis. The number of Smṛtis is very large. Unfortunately, many have been lost; some exist as fragments, others are only known from quotations in other Smṛtis, commentaries or Digests of modern writers.

IV. MANUSMṚTI : A DIFFERENT CLASS OF COMPOSITION

Manusmṛti belongs to a different class of composition. It was not meant for oral exposition in a narrow Vedic school ***(caraṇa)***. It was intended to be studied by itself, not as a part of wider curriculam. It was written for grown-up householders, and in a special way to the learned Brāhmaṇas, who were appointed as the teachers of society and spiritual guides, members of committees for determining doubtful points of

Dharma, assessors in courts of law, judges and advisers of kings.

The religious and philosophical ideas of Manu are Vedic. Its fundamental beliefs go back to the Veda. Its similarity to parts of the *Mahābhārata* and the *Bhagavadgītā* is due to common obligation to a Vedic source. *Dharma* depends on revelation *(Śruti)*, tradition *(Smṛti)*, the customs of good men and conscience (*ātmanastuṣṭi*), as laid down by Manu. (2.12) The traditions of Brahmāvarta, handed down from generation to generation, as regards both the approved *varṇas* and *varṇas* not so approved, constitute the valid criterion.

V. THE PRE-EMINENCE OF MANUSMṚTI

The oldest and most well-known of the Smṛtis is that of Manu, also called *Mānava-Saṁhitā* or *Mānāva-Dharmaśāstra.* It is a standard and the most authoritative work on Hindu law and presents the normal form of Hindu society and civilization. It is a store-house of information on the social, cultural, religious, ethical, metaphysical, educational, political, judicial and geographical life of the period and this is perfectly natural.

In the literature of Hindu speculation also, ***Manusmṛti*** held a position of pre-eminence. Alone among the Smṛtis, its dicta have been cited as authority in the literature of Indian philosophy. The influence which *Manusmṛti* has had on the lives and ideals of Hindu for centuries can well be compared in regard to its extant and thoroughness to that of Confucius in China. Modern studies in comparative religion and laws have proved that there is a resemblance between Manes,

Manu and Moses, as the traditional law givers of three ancient civilizations.

VI. THE CONTENTS OF THE MANUSMṚTI

The first chapter contains some aspects of creation, several Manus and *Manvantaras,* four yugas, four varṇas and their duties and the subject-index. Sages approach Manu for instruction in the Dharmas of the varṇas. Manu describes the creation of the world from the self-existent God, the creation of Viraj, of Manu from Viraj, of ten sages from Manu, creation of various beings. Brahmā imparts ***Dharmaśāstra*** to Manu, who teaches the sages, Manu bids Bhṛgu to instruct the sages in Dharma, six other Manus sprang from Svayambhu Manu, units of time from ***nimeṣa*** to year, the four ***yugas*** and their twilights, one thousand ***yugas*** equal to a day of Brahmā, extent of *Manvantara*, Pralaya, the four yugas, different Dharmas and goals in the four yugas, the special privileges and duties of the four varṇas, eulogy of Brāhmaṇas and of the śāstra of Manu, ācāra as the highest dharma, table of contents of the whole Śāstra.

The second chapter discusses the definition of Dharma, sources of Dharma, limits of ***Brahmāvarta, Brahmarṣideśa, Madhyadeśa, Āryāvarta,*** *Saṁskāras* as ***Jātakarma, Nāmadheya, Cūḍākarma, Upanayana,*** time, girdle, sacred thread, staff and skin for the Brahmacārin of the three varṇas, duties of the Brahmacārin and his code of conduct.

The third chapter explains ***Brahmacarya*** for 36, 18, 9 years, Samāvartana, marriage, marriageable girl, eight forms of marriage, duties of husband and wife, eulogy of women, the five daily yajñas, praise of the status of householder, honouring guests, ***Madhuparka, Śrāddhas***, the persons who should not be invited at ***Śrāddhas***.

The fourth chapter mentions mode of life and means of substance for house-holder, the code of conduct for a Snātaka, occasions for cessation from study, rules about prohibited and permissible food and drink.

The fifth chapter contains some additional rules about edibility of food, of impurity on death and birth, definition of ***sapiṇḍa*** and ***samānodaka***, purification from contact with various substances in various ways, duties of wife and widow.

The sixth chapter deals with the time when one should become a forest hermit, his mode of life, ***Parivrājaka*** and his duties and eulogy of ***Gṛhastha***.

The seventh chapter describes Rājadharmas, eulogy of ***daṇḍa***, the four ***vidyās*** for a king, the ten vices of kings due to ***kāma*** and eight vices due to ***krodha***, constitution of council of ministers, qualities of ***dūta***, forts and capital, purohita and superintendents of various departments, code of war, the four expedients, ***sāma, dāma*** and **daṇda, bheda,** hierarchy of officers from the village headman upwards, rules about taxation, the constitution of a circle of twelve kings, the six ***guṇas***, peace, a state of war, march against an enemy, ***āsana***, taking shelter and ***dvaidha***, duties of victor.

The eighth chapter contains rules of king's duty to look to the administration of justice, constitution of ***sabhā***, king's duty to look after minors, widows, helpless people, treasure trove, king's duty to restore stolen wealth, creditor's means of recovering his debt, grounds on which the claimant may fail in his suit, methods of corporal punishment.

The ninth chapter is on women and legal duties of husband and wife, eulogy of chastity, twelve kinds of sonship, varieties of ***strīdhana,*** the five great sins, ***prāyaścittas*** for them, open and secret thieves, jails, seven ***aṅgas*** of a kingdom, duties of ***Vaiśya*** and Śūdra.

The tenth chapter details numerous castes, mixed castes, ***mlecchas, kambojas, yavanas, śakas,*** rules of conduct common to all, privileges and duties of the four ***varṇas,*** modes of subsistence for a Brāhmaṇa in adversity, articles not to be sold by a Brāhmaṇa, seven proper modes of acquisition and the means of livelihood.

The eleventh chapter deals with eulogy of gifts, different views about ***prāyaścitta***, various seen results, diseases and bodily defects due to sins in former lives, five mortal sins and ***prāyaścittas, upapātakas*** and holy *mantras* for removing sin.

Finally, the twelth chapter states disquistion on ***karma, kṣetrajña, bhūtātmā, jīva,*** tortures of hell, three *guṇas, sattva, rajas* and *tamas*, means of ***niḥśreyasa***, ***Pravṛtta*** and *nivṛtta karma*, eulogy of Vedas, place of ***tarka, Śiṣṭas*** and *Pariṣad*, reward of studying the ***Mānavaśāstra***. This is a concise outline of *Manusmṛti*.

VII. EXTENT OF THE MANUSMṚTI

Manusmṛti as it exists today is a book written in 12 chapters and 2,684 verses. Some editions of the book have 2,695 verses. The 1877 edition of *Manusmṛti* by Mr. Gurjar, the 1927 edition by Bapat Shastri and the Nirnaya Sagar Press edition with Kulluk Bhaṭṭa's commentary, all contain 2,684 verses. But even the extra 11 verses found in other versions do not make a big difference. Neither the subject-matter nor the content is altered, the only difference being some rules are explained with two verses instead of one. The issues, subject, classification and chapters remain unaltered. So the apparent difference in the two versions is not significant. According to P.V.Kane, *Manusmṛti* did not undergo any changes since the second or third century of the Christian era. For more than 1,600 years the book has remained unchanged.

According to some the *Manusmṛti* is an abbreviated version of an original text. But it does not seem probable.

VIII. IMPORTANCE OF MANUSMṚTI

Manusmṛti is a sacred Hindu book. In the literatures of the world, *Manusmṛti* has held for centuries a unique position. It has been revered all over India, and it has had a very significant impact on the Hindu way of life. Most of the devout Hindus who have not read *Manusmṛti* and have not an idea of its likely contents, accept the statement simply on the faith that whatever Manu has said must be right. They revere the name of Manu and believe that his book must contain sacred words of wisdom. The book does not claim to be a direct utterance of God, but to have been revealed by the father of mankind to assembled sages through another sage, Bhṛgu to whom its terms had been communicated, and in the presence of the patriarch himself. The inspirer of the work is one of fourteen Manus, who are divinely appointed regents of the universe for vast time cycles *(manvantara),* and who are immortal. The recognition of its commanding position in social literature is not new. The best minds of India, educated on traditional lines, and filled with knowledge of its basic beliefs, have made it for centuries the subject of study and comment, so that its light may be illumination on future ages. *Manusmṛti* has plan, unity and order, like any carefully composed work of literature. It aims at being self-contained and complete and regarded as an exposition of Dharma. The organization of life, as detailed in the *Manusmṛti*, was intended to help men to attain the summum bonum. The order of treatment follows the institutions that are held to help man in his upward march to the ultimate goal, viz. ***varṇa*** and ***āśrama***.

The reasons for its great influence, apart from its claim to be divinely inspired, are obvious. It deals more with civil matters than any older work. It is non-sectarian. It was not composed by order of any ruler, and so had no limited influence. It relies on the oldest sanctions, viz. those of the Veda. It nowhere inculcates the worship of Purāṇic deities. Its tone is ethical. It deliberately aimed at wide influence by being prescribed for study by those, who, in the social order, were the teachers and leaders of society. The feature of historical validity in *Manusmṛti* is that for nearly two thousand years it has enjoyed a position of paramountey among the books which aimed at guiding the daily lives of Indians and its social and political systems have had remarkable costructive results.

IX. COMMENTARIES OF THE MANUSMṚTI

Manu had numerous commentators :-

Medhātithi	- Manubhāṣya (900 A.D.)
Govindarāja	-Manuṭīkā (1200 A.D.)
Kullukabhaṭṭa	-Manvarthamuktāvalī (1500 A.D.)
Sarvajña Narāyaṇa	-Manvarthavivṛti or Manavrthanibandha (700 A.D.)
Rāghavānanda	-Manvarthacandrikā (1700 A.D.)
Nandana Sarasvatī Acārya	-Manuvyākhyāna (1724 or 1803)
Ramacandra Asahāya	-His commentary does not exist.
Udyakara	-Not known
Bhaguri	Anonymous Tippaṇa

The oldest extant commentary is that of Medhātithi,

X. EDITIONS AND TRANSLATIONS OF THE MANUSMṚTI

So many editions of this work have been published in India since 1813 when the ***Manusmṛti*** was first published in Calcutta that it is not possible to name them.

The ***Manusmṛti*** has been translated into English several times. Sir William Jones first translated into English the codes of Manu entitled *'Institutes of Hindu Law'* or *''Ordinances of Manu''* in 1794 in Calcutta.

Another English translation was commenced by Arthur Coke Burnell and finished after his death by Edward W.Hopkins, was published in Trubner Oriental Series in 1891.

George Builer published his English translation called The Laws of *Manu* in 1886 in the Sacred Books of the East.

Finally a new English translation was provided by Gangānātha Jhā, along with a translation of Medhātithi's commentary and followed by a collection of numerous extracts from other commentaries, appeared from Calcutta between 1921 and 1929.

M.N.Datta published a collection of various smṛtis named ***''The Dharmaśāstras''***. It contains text and English translation of the Smṛtis including the ***Manusmṛti.***

Apart from these English translations the ***Manusmṛti*** has been translated into German, French, Russian and almost all regional languages of India.

XI. MANU IN LITERATURE AND TRADITION

The name Manu goes back to the Ṛgveda. He is the father of the race of Man, after whom men are known as ***mānavāḥ***. One tradition represents him as the son of the

Āditya Vivasvat. Hence his title is Vaivasvat Manu. According to another tradition, he is the son of the self-existent supreme Being (Svayaṁbhuva). He is called also ***sāvarṇi*** because he was born to Vaivasvat by a female of his own varṇa *(savarṇa)*. In the *Taittirīya Saṁhitā* he is invoked in sacrifices as a Prajāpati (creator of living beings). In the *Maitrāyaṇa Brāhmaṇopaniṣad* he is identified with the supreme self, *Brahman*. These are his aspects as a divine being. On the human side he appears as a *ṛṣi* or as the hero-king of the great flood in which the human race was destroyed, leaving him as the only survivor, and who sprang from his sacrifice, the human race, or as a father who divided his property between his sons in his own life time, and as a man following the prescribed customs. He is referred to as a king, the father of king. Pururavas by Iḍa, the father also of a king named Saryata and of king Ikṣvāku (the ancestor of the famous Solar dynasty of Ayodhya), and as anointed as king by Prajāpati himself. He is said to have introduced the fire-sacrifices and *Śrāddhas*. He is credited with the discovery of several Vedic hymns. The designation of Śrāddha-deva applied to Manu in the *Mahābhārata* is reminiscent of the legend. The *Chāndogya Upaniṣad* states that its last section was first revealed to Kaśyapa Prajāpati by Brahmā *(Hiraṇyagarbha)* who communicated it to Manu, who broadcast it to mankind. In the *Bhagavadgītā* the Lord Bhagavān states that the yoga was first communicated by him to Vivasvat, who communicated it to Manu, who passed it on to Ikṣvāku, from whom royal sages derived it in succession from generation to generation till knowledge of it become lost to men.

XII. THE ORIGIN OF THE MANUSMṚTI

The mythical character which the *Manusmṛti* attributes to itself makes research into its true origin rather difficult.

The Manu who revealed the Law of Bhṛgu is descended from Brahmā, the Self-Existent and he himself is the progenitor of humanity, which has taken his name. His nature enables him to participate in the divine and the human condition. The Ṛgveda names him amongst the most ancient sages and a celebrated passage presents him as the father of a family dividing his wealth amongst his sons. In the smṛti itself (VII.42) a verse refers to him as a king who obtained sovereignty by humility. As the father of humanity it is natural that he should have been regarded as the ancestor of kings and as an offspring of Brahmā, he is regarded as the mediator between the Supreme Being and the race of men. Likewise he appears as the discoverer of sacrifice and especially of funeral rites. The revelation of rules on which the social and moral order is founded is understandably attributed to him. From Vedic times onwards he is seen as the first legislator. This function remains especially attached to him in the countries of further India whose indigenous codes take shelter under the authority of his name even though their precepts have basically little common ground with those contained in our *Manusmṛti*.

To attribute the work to Manu was to evidence the unparalleled authority which it enjoyed, but not to reveal its sources to us. No one believes now that the Laws of Manu are really primitive. Many passages show that the author, far from having been the first legislator, had numerous predecessors. He reports controversies on many subjects even contradictory opinions, just as the *Dharmasūtras* had done before him. He expressly says that "some" authorise something and "some" forbid it. Further some passages allude to the existence of a *"Dharmaśāstra"*, a term which could equally designate the *Dharmasūtras*. He might even be referring to Gautama and Vaśiṣṭha. Finally there is an allusion to heretical sects, atheists who reject the authority of

the Veda, which at any rate suggests a period well after Vedic times. It is unquestionable that the work presupposes a rich previous literature on *Dharma*.

Max Müller suggested in 1859 (A History of Ancient Sanskrit Literature) a hypothesis which taken up again by Bühler is still of fairly general currency in Europe. The ***Manusmṛti*** was a refashioning of an ancient ***Dharmasūtra*** originally attached to the ***Kalpasūtra*** of a particular Vedic school, the Mānava school, a sub-division of the school of the ***Maitrāyaṇiyas*** devoted to the study of the ***Black Yajurveda***. The existence of such a school is attested by tradition which attributes to the Ācārya Manu the composition of ***Śrauta*** and ***Gṛhya*** ritual manuals. Only the names of these ritual works were known in the time of Max Müller but the text has since been recovered. Moving from the existence of a *Mānavagṛhya-sūtra* and taking his stand on the traditional opinion according to which every Vedic school possessed its complete collection of ***Kalpasūtras*** Max Müller concluded the existence of a ***Mānava-dharmasūtra*** completing the ***Śrauta*** and ***Gṛhyasūtras*** of the same school. There was a confusion between Manu, the human author of the sūtra and Manu, the mythical ancestor of the human race. After the formation of special schools of Dharma the ***Mānava-dharma-sūtra*** was chosen for preference over all others because of its attribution and it served as a basis for the composition of the Śāstra which has come down to us.

The ingenious hypothesis of Max Müller who relied on little more than the similarity of the names seemed at first to be confirmed by later research. It was possible to attach to particular schools the isolated ***Dharmasūtra*** which have survived. Gautama is an example. We have traced out the ***Gṛhyasūtras*** and ***Śrautasūtras*** corresponding to certain ***Dharmasūtras*** and shown the links which permit us to see

in them all the works of a single school. At the same time we have grasped the tendency of the ***Dharmasūtras*** to separate themselves from the manuals of ritual and to be treated as independent works which are authorities for all *caraṇas*. Above all we have had the case of the ***Viṣṇu-smṛti*** which arose from a ***Dharmasūtra*** peculiar to the Kaṭha school of the Black Yajurveda. In the hands of a Vaiṣṇavite it became transformed into a work of divine inspiration. So it appeared quite plausible that our ***Mānava-dharma-śāstra*** had as its origin nothing but the ***Dharmasūtra*** of that Mānava school which produced those ***Śrauta*** and *Gṛhyasūtras*.

Most unfortunately, the later discovery of the ritual manuals of that very Mānava school, as well as other works of the same school tended to contradict rather than to confirm Max Muller's hypothesis as Bühler was bound to admit. There are actually serious divergencies between some rules in the ***Manusmṛti*** and the manuals of the Mānava school the details of which are given by Bühler. The agreements which can also be shown prove nothing because the rules were common to the manuals of all schools. Though Bühler persisted in believing in the existence of a ***Dharmasūtra*** of the Mānava school which must have served as the basis for our Smṛti it seems better to give up hypothesis for want of evidence to support it. Between the ***Mānava-gṛhya-sūtra*** and the ***Mānava-dharma-śāstra*** there is nothing in common but the names.

But Max Muller's hypothesis has not been altogether fruitless. In order to prove the existence of a ***Dharmasūtra*** of Manu earlier than our Smṛti Bühler and other Indologists have tried to find whether there was not in the Sūtra literature allusions to or borrowings from a treatise on **Dharma** attributed to Manu. These researches led to a double conclusion. First they have establised that there existed from a very ancient period a floating mass of adages or precepts

in verse form which formulated a rule of law or a moral duty. These precepts ***Dharmaślokas*** in a popular and spontaneous style are found in the Sūtras. Sometimes they are anonymous but sometimes they are attributed to Manu: (*manurabravit* "so said Manu"). Here, no doubt, Manu is the mythical progenitor of humanity and beyond discussion. There was certainly no question of an individual author for them. It is however possible that the founders of special schools of ***Dharma***, the ***Dharma-pathakas*** whom the Sūtras mention had themselves launched these aphorisms which sumed up in a happy formula solutions which they had reached. In this way a rich stock of current maxims grew, covering little by little the diverse fields of juridical activity. It expressed immemorial customs and the reflections of the sages in either case fathered on Manu, who was the first to have revealed the Law to men. If thereafter someone collected all these isolated precepts and classified them methodically following a ***Dharmasūtra*** frame-work, he would have put together a work bound to enjoy high authority. No subterfuge was necessary to attribute it to Manu since the compiler had contented himself with collecting "the saying of Manu", that is to say the rules about which everyone (i.e. nearly every Āryā) is agreed.

That just such a work did exist from an early period is the other conclusion to which the researches undertaken by Bühler, Hopkins and other indologists have led. Beside that floating mass of maxims attributed to Manu one finds in the Sūtra literature as well as in the Purāṇas and the ***Mahābhārata*** passages which suggest that their authors were acquainted with a treatise owing to its authority to Manu. The *Mahābhārata* possesses a good number of verses in common with the *Manusmṛti*. Bühler thought that not less than a tenth (260) of Manu's verses could be found in the epic (especially in Books XII and XIII) where they were sometimes even

given a better reading but where they appeared without any significant order. It is natural to wonder whether the author of the *Mahābhārata* and that of our Smṛti did not utilise a common source which must have been the original *Mānava-dharma-sūtra*. But the most conclusive evidence for the former existence of a Manu treatise earlier than our Smṛti is to be found in Vaśiṣṭha's ***Dharmasūtra***. Many passages in this text attribute opinions to Manu which are much too complex and elaborate to have been conveyed in the form of adages. Moreover Vaśiṣṭha actually quotes the text of a "***Mānavam***" that is to say a treatise by Manu.

However, if these opinions agree more often than not with those of our Smṛti they also differ occasionally from them. And then again the citation of the ***Mānavam*** is in prose and not in śloka metre as is the Smṛti. So it seems well established that there existed in Vaśiṣṭha's time a ***Dharmaśāstra*** attributed to Manu but written partly in verse and partly in prose close to but not identical with the *Manusmṛti*. Following Max Muller's hypothesis. Bühler sees this as the ***Dharmasūtra*** of the Mānava school. But it is possible to see it merely as the product of a special school of *Dharma* independent of every Vedic school. The name of Manu was attached to this treatise because it completed the traditional teaching of the Sūtras with the aid of precepts attributed to the first law giver.

Thus the origin of our Manusmṛti does not have to be a dharma-sūtra of any Vedic school and particularly of the Mānava school simply because of the similarity of the name of its founder with the Manu of mythology. One can see it rather as an attempt perhaps the first which a school of ***Dharma*** made to formulate apart from all *caraṇas* the general rule of conduct for Āryas. Yet this first ***Mānava-dharma śāstra*** was probably close in form and in substance to the ***Dharmasūtras*** and it remains likely that one of them

supplied him with his frame-work. As the citation in Vaśiṣṭha shows it was written just like the sūtras partly in prose and partly in verse. The ***Manusmṛti*** itself has preserved in the details of its lay-out many traces which can hardly be explained by any reverence for the traditional ground-plan of those sūtras. The place occupied by certain topics within the total composition, however, is not inteligible except upon the footing that they already occupied the same position in the sūtras.

It is not possible to settle the contents of the early treatise which was the foundation of the ***Manusmṛti***. A minute comparison such as Bühler made between the text of that Smṛti and those of the ***Dharmasūtras*** is helpful in that, it shows what a considerable contribution the editor of our version of Manu must have made. But similarity or analogy with a ***Dharmasūtra*** could not be a sure criterion for distinguishing a prototype from that which followed it once it became uncertain whether the *Manusmṛti* really was a reworking of a sūtra belonging to a particular Vedic school. From the very beginning it ought to contain a great many rules foreign to the sūtras particularly in the portions relating to the duties of the king and to the administration of justice for these must have been developed extensively by that time. But the original work undoubtedly underwent numerous additions and profound alterations before it could reach its present form. For example, the celebrated division of the eighteen mārgas seems to have been introduced all at once for it is unknown to the ancient authors who refer to the original treatise and also to the *Mahābhārata* the composition of which seems virtually contemporary with that of our *Manusmṛti*.

There could have been several successive versions of the work attributed to Manu. We have noticed that the *Manusmṛti* itself purports to be revelation not direct from Manu but as

propounded by the great Ṛṣi Bhṛgu a revelation of the law of Brahmā as he. Bhṛgu heard it from Manu's mouth. Then Manu says at the beginning of the first chapter that after having received the law from Brahmā he taught it in turn to ten Great Sages created by him (1.58). So the *Manusmṛti* ought to be attributed not to Manu but to Bhṛgu or at least ought to be considered to be the Bhṛgu (i.e. Bhārgava) recension of the ***Mānava-dharma śāstra***. Some later texts in India do actually refer to it in those terms and an inscription in Champa belonging to the end of the twelfth century does the same. According to the prose introduction to the ***Nāradasmṛti*** edited by Jolly Manu composed a ***Dharmaśāstra*** in 100,000 *ślokas* divided into 1,080 chapters which were successively reduced to 12,000 ślokas by Nārada, 8,000 by Mārkaṇḍeya then to 4000 by Sumati, the son of Bhṛgu. So our text which has only 2,685 ślokas would be only the last link of a long chain.

But the ***Nāradasmṛti's*** own composition proves that it belongs to an epoch well after that of the *Manusmṛti*. The legend appearing in it seems to have drawn upon a very old tradition echoed in one (the *Bhaviṣya*) purāṇa and in the *Mahābhārata* according to which Brahmā composed an enormous work in 100,000 chapters (or ślokas) on *Dharma*, ***Artha*** and ***Kāma,*** a work which was reduced to more and more modest proportions by a succession of sages. This legend in turn could have had its origin in the actual conversion into a ***Dharmaśāstra*** of that considerable quantity of aphorisms of which we have already spoken. The author of **Nāradasmṛti** took possession of the legend and deliberately adjusted it in order to increase the prestige of his production.

The digests of the middle ages also contain citations taken from a *Bṛhan-Manu* (Great Manu) and ***Vṛddha-Manu***

("Old Manu") which are not to be traced in the *Manusmṛti*. But the opinions expressed therein betray a much more developed juridical technique than is to be found in our Manu. On the contrary these works look as if they were amplified versions of the *Manusmṛti*. The version of Bhṛgu seems to have been the earliest and the surviving text looks like the first of the ***Dharmaśāstras***; that is, it was the first treatise entirely versified in form in which the study of ***Dharma*** is propounded as a science (śāstra) in its own right.

XIII. DATE OF MANUSMṚTI

For external evidence, we have citations from it by Aśvaghoṣa and the Dhammapada, an anonymous citation of a verse from it in the *Mahābhāṣya*, an early cambodian inscription which cites Manu (11.136) without naming him, and gives the gist of Manu (III. 77-80), and Vātsyāyana's reference to Manu. Again, there is similarity in many passages between Manu and Kauṭilya, and in the Tamil aphorisms of the early Tamil ethical writer, Tiruvalluvar, for whom a date in the 2nd century A.D. is assigned. In internal evidence, reliance is laid on the alleged mention of the Chinese, Parthians, Yavanas, and Śakas (X, 43-45) in the enumeration of Kṣatriya tribes or people, who had become Vṛṣalas, by neglect of their enjoined duties. In Medhātithi, the name Pallavas appears as Panhavas, and Bharata's *Nāṭyaśāstra* as Pahrava. Such passages containing enumerations, are easily interpolated or altered, in the interests of invaders who wished to be brought into Manu's scheme. If they are genuine and not interpolated, the extant version cannot be older than the 2nd century B.C. and would approximate to the date suggested by Bühler as an upper limit. It is noteworthy that, judging entirely from its content viz.

ignorance of places south of Hindustan, when Ceylon was occupied in 500 B.C. the omission to refer to the worship of Puranic deities like Śiva, imperfect knowledge of six systems of philosophy, omission to mention the names in the great epics, Max Duncker was inclined to date *Manusmṛti* soon after 600 B.C. Undoubtedly, a work that denounces the Licchavis cannot have been composed in the Gupta period, when the emperors boasted of their Licchavi connection. Its awkwardness in enunciating rules of judicial procedure, which is taken along with is omitting two out of the usual eighteen titles of law, is held to be a sign of early date. If we accept Bühler's dictum that *Manusmṛti* shows a period in which the systematic treatment of law had begun but had not advanced the argument can be used for putting *Manusmṛti* before ***Kauṭilya.***

Elphinston holds that the *Manusmṛti* was composed in the 900 B.C. as it gives us a complete picture of the state of society drawn on the basis of conditions that prevailed in that period.

Hunter asserts that the present code must have been compiled between 100 and 500 A.D, because it is a compilation of a customary law current probably about the 500 B.C.

Bhagavaddatta had tried to prove that the two verses of the *Manusmṛti* occur with slight alterations in the Buddhist work Dhammapada. So the *Manusmṛti* existed before Dhammpada i.e. before 400 B.C.

Sir William Jones says that the laws of Manu very probably were considerably older than those of Solon or Tycurgus, although the promulgation of them, before they were reduced to writing might have been coeval with the first monarchies established in Egypt and India.

Jayaswal places the *Manusmṛti* in the reign of Pusyamitra of other kings of Sunga dynasty. The main argument of Jayaswal in favour of this theory is that in order to consolidate the power of Pusyamitra, Manu imposed divinity upon king. In this way the author tried to enhance the importance of the Brahmin varṇa as Pusyamitra who had killed Bṛhadratha, the last king of the Mauryan dynasty, who according to the rule of Manu possessed the element of Indra, Varuṇa, etc. So the killing of the Mauryan king could not be justified. To avoid this, the author thought of Daṇḍa and made it the king of the kings. A.K. Sen also supports this theory. This would mean that the work was composed not from the point of religion but from the point of political gains. Jayaswal also thinks that the *Mahābhāṣya* is older than the *Manusmṛti* because it does not refer to *Manusmṛti*. Patañjali explicitly mentions Pusyamitra. So they belonged to the same period i.e. 2nd Century. B.C. Thus the present *Manusmṛti* was composed on the basis of floating mass of Manu verses; the redaction of Bhṛgu might have taken shape between the second century B.C. and the second century A.D., This date could be supported by the literary, historical and epigraphical evidences, the evidences of the Buddhistic Vajrasuci and the mention of Yavanas, Kambojas, etc. in the text of Manu. Refuting the theory of Jayaswal, Thakur says that the non-mentioning of the *Manusmṛti* by Patañjali was not a sound argument. Moreover *Manusmṛti* also does not refer to Patañjali. Should we take that he existed after the composition of the *Manusmṛti* ? Regarding the creation of Daṇḍa to limit the power of the king, it can be said that while imposing divinity on the king, he had also laid down that he should perform actions in accordance with his divinity. He has cautioned the kings by citing the examples of Vena, etc. that if they do not act befiting their divinity then they will be destroyed like Vena and others.

Varadacārya observes : "Further in respect of the present text of the *Manusmṛti*, scholars are not, by any means, agreed that it belongs to the period of the Sunga kings. The so-called Brahmin ascendancy (if any) did not begin with the advent of the Sunga Kings".

Aiyangar says that the *Manusmṛti* is older than the *Arthaśāstra* of ***Kauṭilya***. According to Jayaswal the *Arthaśāstra* was composed in the days of Chandragupta Maurya i.e. in 3rd Century. B.C., But Jolly places the *Arthaśāstra* in 4th Century. B.C. But this view is ably refuted by Jayaswal. Varadacārya says that there are no doubt material differences on some points between the *Manusmṛti* and the *Arthaśāstra* of Kautilya, but this, by itself, will not help to establish Jayaswal's proposition. The *Arthaśāstra*, itself refers here and there to the views of the Mānava School and indicates the author's dissent. Aiyangar has proved that there is hardly any difference between the rules of the *Manusmṛti* and the *Arthaś*āstra with regard to religious matters. They hold similar views on this point. With regard to secondary rules there is some difference between the two but that is due to the fact, the *Manusmṛti* discusses these rules briefly whereas they are given in full detail in the *Arthaśāstra*. If we accept Bühler's dictum that *Manusmṛti* shows a period in which treatment of law had begun but had not advanced, the same argument can be used for putting *Manusmṛti* before the Kautilya. It should also be noted that Manu does not mention Kautilya whereas Kautilya has referred to the view of Manu more than once by saying *'Mānavāḥ'*.

Bühler assigned it to a period between 200 B.C. to 200 A.D.,. He once propounded that the *Manusmṛti* was composed later than the ***Mānava-gṛhya-sūtra*** but later on he had himself admitted that this could not be held due to the conflict

between the rules of these two texts. Still some scholars are of the view that the treatment of subjects in the *Manusmṛti* is more lucid, systematic and detailed than that of the sūtra books. Moreover the subjects discussed in the *Manusmṛti* are briefly stated in the sūtra works. And so the *Manusmṛti* is later than the ***Gṛhya*** and the ***Dharmasūtras***. But Aiyanger has contested this view and has establised that it is not so. The brief discussion of the topics in the sūtras does not prove that they belong to ancient period. The reason of their brevity is that they were syllabus for the instruction of the students, and detailed explanations of these were given during oral instructions.

Bühler again says that it is safer to rely more on the mention of the Yavanas, Kambojas and Sakas, and to fix the remoter limit of the work about the beginning of the 2nd century A.D. or somewhat earlier. External evidences in the form of citations from it by Aśvaghoṣa and the Dhammapada, and anonymous citation of a verse from the ***Mahābhāṣya*** and early Combodian inscription which cites Manu (2-136) without naming him and gives the gist of Manu (3.77-80) and Vātsyāyana's reference to Manu; similarity in many passages between Manu and Kautilya and in Tamil aphorisms of the early Tamil ethical writer, Tiruvalluvar for whom a date in 2nd century A.D. is assigned and internal evidences in the form of the mention of Chinese, Parthian, Yavanas, enumeration of Kṣatriya tribes or people who had become Vṛṣalas by neglect of this enjoined duties, suggest that the extant version of the *Manusmṛti* cannot be older than the 2nd century B.C., and would approximate to the date suggested by Bühler as an upper limit. Almost all the scholars have accepted that the upper limit of the *Manusmṛti* can be fixed at 2nd Century. B.C. But Bühlar and Kane assign 2nd Century. A.D. as the lower limit of the work.

XIV. GEOGRAPHICAL AND ETHNICAL DATA

An adequate knowledge of the geographical surroundings is a prerequisite for the proper understanding of Indian culture in Manu's time. *Manusmṛti* presents a pretty accurate detail of general geographicl situation of the people for whom it was compiled. The country which lay between ***Himavat*** and ***Vindhya*** to the east of Vinasana and to the west of Prayāga (Allahabad), was known as ***Madhyadeśa***. But the tract between the two mountains which extends as far as the Eastern and Western oceans the wise call it Āryāvarta. (II.21). That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; but beyond it lies the land of ***Mlecchas***. The plains of the ***Kurus***, the ***Matsyas, Panchals*** and ***Surasenakas***, which form the country of the Brahmrṣi sages, rank immediately after ***Brahmāvarta***. (II.19). People living in these plains were considered fit for military service. (VII.193). The twice born should invariably dwell in the above-mentioned countries, but a Śūdra could live anywhere he liked when distressed for subsistence. (II.24). The expression that one gets water by digging the earth with a spade, indicates a reference to the valley of a great river. The two most important mountains mentioned in the text are the ***Himavat*** and the ***Vindhya*** (II.21) and ***Gangā, Sarasvatī***, and ***Drisadvati*** are described as divine rivers. (II.17,21). The Easteı n and Western oceans are also mentioned. (II.22). Sea voyages are forbidden by Manu (III.158). He who diverts water courses and he who obstructs them should not be invited to dine at Śrāddha (III.163). Six seasons are mentioned in the ***Manusmṛti***, viz. Griṣma, Varṣā, Śarad, Hemanta, Śiśira and Vasanta (III.273.181). Funeral sacrifices were performed thrice a year, in winter, in summer and in the rainy season (III.281). There were twelve months in a year (samvatsara) (III.267-271).

The names of some of important trees that occur in the text are ***Palāsa*** (Butea monosperma), ***Bilva*** (Aegle marmelos), ***Vaṭa***, (Banyan), ***Khadira*** (acaciacatechu), ***Pilu, Udumbara*** (Ficus-glomerata) etc. (II.45).

Among shrubs and herbs are mentioned ***Muñjā, Kuśa, Asantakạ, Balbaja***, and ***Darbha*** and the like (II.43) (III.101). Vegetables are very frequently mentioned in the *Manusmṛti*. They are listed among things which could be given as parting gift to a teacher by his student (II.246). The manes if satisfied by the vegetable called ***Kalasaka***, remain so for endless years. (III.272). Among domestic animals, the cow was the most important animal. She finds place among the articles of ***dakṣiṇā*** (sacrificial fee) (II. 246). Other animals belonging to this family were the ox, the buffalo and the bull (III. 162, 166, 270). The goat and sheep are frequently mentioned in the text. The meat of long-eared white goat and of a red goat, satisfied the manes for twelve years and for endless time respectively (III. 271-272). A shepherd used to take care of sheep (III. 166). Next in importance to the cow and the ox, was the horse. The ***Manusmṛti*** refers to a person who worked as a trainer of the horses (III.162).

XV. DEMONS AND GOBLINS AND OTHERS

The common people entertained belief in the existence of demons and goblins. The *Bali* offering was made to *Bhūtas*. (III.70). *Prahuta* (offered by cattering it on the ground) the *Bali* offering given to the Bhūtas. (III.74). One must give offering to the *Bhūtas*. A man should worship *Bhūtas* with offerings. (III. 80-81). He should throw up into the air a bali for the goblins that walk at night. (III.90). The Rākṣasas are also frequently mentioned in the ***Manusmṛti***.

The Rākṣasas consume the food eaten by Brahmins who have not fulfilled the vow of studentship, by *Parivetti* and so forth and by other men not admissible into company. (III.170). The Brahmin should be invited in honour of the gods as a protection for the offering to the manes; for, the Rākṣasas destroy a funeral sacrifice which left without such a protection. (III.204). A tear sends the food to the *Pretas,* anger to his enemies, a falsehood to the gods, contact with his foot to the Rākṣasas, a shaking to the sinner (III.230). The night is declared to belong to the *Rākṣasas*. So one should not perform a funeral secrifice at night nor in the twilight nor when the sun has just risen. (III.28). The gods, the *Dānavas,* the *Gāndharvas,* the *Rākṣasas,* give the enjoyment only if they are tormented by punishment. (7.23). He who always worship aged men, is honoured even by Rākṣasas. (7.38). The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands (III.225).

XVI. THE MODES OF WORSHIP

Sacrifices were performed to propitiate gods. In the sacrifices oblations of cooked food were offered in the fire with the recitation of proper incantations. The five great sacrifices like *Ahuta, Huta, Prahuta, Brahmyahuta* and *Prasita,* actually indicate the modes of offering oblations worship. The four *Pākayajñas* and other sacrifices which are enjoined by the rules of the Veda are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers. By muttering prayers only a Brahmin reaches the highest good. (II.85-87). The *Manusmṛti* lays specially emphasis on the recitation of Mono-syllable *Oum, Mahāvyāhṛtis* and three-footed syllable. (II.81). He who daily recites them, untired during three years, will enter after death, the highest Brahman, moves as free as air and assumes an etheral form. The mono-syllable Oum is the highest

Brahman. Three suppressions of the breath (Prāṇayāma) are the best of form of austerity but nothing surpasses the Sāvitrī, truthfullness is better than silence. (II.82-83). The mono-syllables OUM and the three foot of Sāvitrī and the *Vyāhṛtis* (*bhuḥ, bhuvaḥ & svaḥ*) were milked out as it were by Prajāpati. A Brahmin who recites them during both twilights gains the whole merit which the Vedas confer. If he recites them one thousand times outside the village will be freed after a month even from great guilt as a snake from its slough (II. 76-79). A Brahmin who desired to perform austerities should constantly repeate the Vedas; for, the study of the Veda is declared to be the highest austerity for a Brahmin (II.166).

XVII. SACRIFICE

Sacrifice constitutes an important part of the life of every Āryan. It is regarded as the sure means to attain both worldly and heavenly possessions. The great sages prescribe the daily performance of the five great sacrifices for the house-holders in order to remove sin. (III.68-69). He who is diligent in the performance of sacrifices, supports both the movable and the immovable creation. (III.75-80). That Brāhmin, who daily honours all beings, goes endowed with a resplendent body by a straight road to the highest dwelling place (3.93). He who has not been initiated should not perform sacrifice since he is on a level with a Śūdra. (2.171-72). A Brahmin should not offer sacrifices for immoral person because it will lead him to destruction. (3.65). Manu declares that he who has been initiated to perform Śrauta sacrifice must not be addressed by his name even though he may be younger man (2.128). Manu observes that in this tenure of life a man is born thrice. His first birth takes place when he is delivered from the womb of the mother. It is his physical birth. He undergoes a second

birth at the time of his *Upanayana* ceremony which is his spiritual birth where the preceptor is his father and the Sāvitrī verse is his mother. Because of his second birth one is called twice-born (dvija). A man is born for the third time when he is initiated for performing any sacrifice (II.169-71).

The sacrifices may be divided into five classes viz. *Homa, Iṣṭi, Paśuyāga, Somayāga* and *Sattra*.

Homa-sacrifice consists in the offering of oblations of milk, curd, rice etc., to the Sun and Agni in the sacrificial pit every day both in the Agnihotra, is the model for the Homa type of sacrifices. It may be performed at anytime after the Sun has risen, before he has risen, or when neither the Sun nor the stars were visible (II.15). A Brahmin shall always offer the Agnihotra at the beginning or at the end of the day and of the night. (III.35).

Brahmins should neither offer sacrifice for a multitude of sacrifices (III.164). The Śūdras were not allowed to perform sacrifices. But such rules which lay down that the Brahmins who sacrifice for Śūdras may not be invited at a Śrāddha rite (III.178) show that they got the sacrifices performed by Brahmins. The domestic ceremonies and the five sacrifices should be performed by the house-holder with the sacred five kindled at the wedding. (III.67). A person who has forsaken the sacred fire should not be invited at a Śrāddha. (3.153). An Ārya should daily offer fuel in the sacred fire. (2.108). After purifying himself with bathing, he must place fuel on the sacred fire (2.176). Both evening and morning, after having brought sacred fuel from a distance a student should place it anywhere on the ground, and make with it, burnt oblations in the sacred fire (2.186-87). A *Trinaciketa,* who keeps fire sacred fires, is to be considered as the sanctifiers of a company (3.185).

XVIII. ŚRĀDDHAS :

Śrāddhas are performed to remember the departed soul. They were considered conducive to the happiness of both the dead person and the bereaved family. In fact Śrāddha is more important than the Deva rite. The latter is fortified by the former. (3.203). Manu has elaborately described these rites. The Homa (3.210-211), the offering of the Piṇḍa (3.247, 260-262) and the gratification of the Brahmins by food, (3.3. 125, 134, 247) were the three constituents of the Śrāddha ceremony. There are different forms of Śrāddhas. *Ekoddiṣṭa* is one of them. Manu enjoins that one should feed one Brahmin and offer one *piṇḍa* only without making an offering to the gods, at the funeral sacrifice, performed in connection with recently deceased Ārya, before the performance of the *Sapiṇḍikaran*a (3.125, 134, 247). This type of Śrāddha was known as Ekoddiṣṭa for it was meant for a single person who had died recently. After feeding a Brahmin, one must ask him if he is satisfied, with the words *Vaditam* (2.254).

The other form of Śrāddha is *Piṇḍapitṛyajña.* The word uses the *Pitṛyajña* for it. (3.122). It was believed that the disposal of the dead body a departed soul becomes *Pitra.*

There is another funeral sacrifice called *Piṇḍanvaharyaka* which is to be performed, month by month on the new moon day. It is performed after the offering of the *piṇḍas* and with approved flesh. (III.122.123). By the performance of this sacrifice (*Pārvaṇa Śrāddha*) on the new moon day, one constantly attains the reward of the rite for the dead which is performed according to Smārta rules. (III.127). After *Sapiṇḍikaraṇa* the sons must offer the piṇḍas with prescribed ceremonies (III.247-248).

Abhyudayika Śrāddha known as *Vṛddhi Śrāddha* is also alluded in the ***Manusmṛti***. *Gosthi-Śrāddha* and *Daiva-Śrāddha* are also mentioned by Manu (III.254).

The afternoon is better for the performance of a funeral rite than the forenoon (III.278). One should not perform a funeral rite except on the new moon day (III.280-82). If the rites are performed on the thirteenth lunar day of the month ***Bhādrapada*** and in the afternoon when the shadow on an elephant falls towards the east, the manes will be pleased (III.274-77).

The procedure of Śrāddha is that one should invite, with due respect at least three Brahmins who sanctify a company, on the day before the Śrāddha rite is performed. (III.184-188). He should offer them seats and worship them with garland and fragrant objects. After giving them water, sesamum grains, and blades of Kuśa-grass, the Brahmin should offer oblation in the sacred fire with the permission of the invited Brahmins. He should pour oblations to Agni, Soma and Yama. Then he should satisfy the manes by sacrificial food. But in the absence of sacred fire, he should offer the oblations into the hand of Brahmin. Concentrating his mind and turning towards the south, he should offer the three cakes made of remaining sacrificial food (III.216-218). The burnt oblations offered at Śrāddha must not be poured into the common fire (III. 282). He should wipe the same hand with those blades of Kuśa-grass for the sake of three ancestors who partake of the wiping (lepa). Having sipped water turned round towards the north and thrice slowly supressed his breath, the sacrificer, the knower of sacred texts, should worship the six seasons and the manes. He should gently pour out the remainder of the water near the caves and with fix attention, small caves in the order they are placed on the ground. He should make the Brahmins to partake a very small portion from the cakes. If the father is

alive, he must offer the cakes to three remoter ancestors. He may feed him as one of the Brahmins. He should pour water along with Kuśa grass into the hands of Brahmin and give to each that portion of the cake saying to them Svadhā. (III. 216-223). He should keep the kuśa grass in his hand upto the end of ceremony. (III.279). Manu ordains that two or three Brahmins must be feed at the offering to the gods or manes respectively. Or he may feed one only on either occassion. But in no case a large company of the Brahmins (III.125). Such a company destroys these five advantages viz., respectful treatment of the invited, the propriety of the place and time, purity, and selection of virtues Brahmins. (III.126). Manu enjoins upon the sacrificer to enquire about the ancestors and about the learning of Brahmins whom he wants to feed for such Brahmins, procure a great reward as a guest. (III.130). A great reward accurses from feeding the worthy śrotriyas (III. 128-29, 131-32). At the sacrifice sacred to gods one may not enquire regarding an invited Brahmin but he must make enquiries and carefully examine the qualities and parentage of the guests (III.149). Manu gives a long list of persons, who should be invited at the Śrāddha ceremony. The sacrificer attains more spiritual merit by feeding a single man, learned in the Veda than by feeding even a million of men, unacquainted with *ṛcas* (III.131). He whose father knows the Vedas is more venerable than the one who himself knows the Vedas but whose father is ignorant. He should feed a Brahmin who is neither a foe nor a friend (III. 137-138). A present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this life and after death (III. 143). He should take special pains to invite at a Śrāddha an adherent of Ṛgveda who has studied one entire recension of that Veda or follower of the Yajurveda, who has studied Śākhā or a reciter or Sāmans who has completed the study of an entire recension. If one of these three dines, duly honoured, his ancestors as far as the seventh

person, will be satisfied for a very long time (III.145-46). Learned in all the Vedas descendents of *Śrotriyas,* possessors of sacred fires, versed in the six Aṅgas, the son of a woman married according to Brāhma form of marriage, singers of Gyesthsaman, knowers of the meaning of Veda, expounders of Veda, students, givers of thousand cows, centenarians are the Brahmins who sanctify a company at the Śrāddha ceremony (III. 184-85). A daughter's son, though a student is described as one of the three means of sanctification to be used at a Śrāddha. (III.234-235). The sacrificial food eaten by a foe bears no rewards after death (III.144-158). A sacrifice performed for the sake of friendship will be doomed (III.148). Besides these persons, one may feed a maternal grandfather, a maternal uncle, a father-in-law, a sister's son, a son-in-law, a cognate kinsman and an officiating.

For the sitting of the invited Brahmins, seats made of Kuśa were needed. Garlands and fragrant objects were used for the worship of the Brahmins. Sesamum, blades of Kuśa, and water were offered in the sacrifice (III.202-210). The rice balls (*piṇḍas*) were also needed for offerings (III.215). Sacred thread (III.214), a pot, (III.25), *kutapa* (III. 234-235) were also used, the essential riches of a funeral sacrifice, the afternoon, kuśa grass, the due preparation of the dwelling, sesamum, grains, liberality, the careful preparation of food and the distinguished brahmins (III. 255). The food eaten by hermits in the forest, milk, soma-juice, meat which is not cooked with spices and salt unrepared by art, are called on account of their nature, sacrificial food, material for oblation (III.257).

Normally the eldest son is expected to perform *Śrāddha* for his Pitṛs. But in his absence other sons could offer the Śrāddha rites. It is enumerated among the five daily sacrifices which are to be performed by the house-holder (III.70-71).

XIX. SOURCES OF DHARMA

The Vdea, the customs of virtuous men, and one's own pleasure are declared to be the four-fold means of defining the sacred law (II.12).

The whole Veda is the first source of the sacred law, next the Smṛti (tradition) and the virtuous conduct of those who follow the Vedas, the customs of holy men, and self satisfaction. (II.6). But a learned man after fully scrutinising all this with the eye of knowledge should be intent on the performance of his duties (II.8) in accordance with the authority of the revealed texts. By Śṛuti (revelation) is meant the Veda, and by Smṛti (tradition), the Institutes of the sacred law, these two must not be called into question in any matter, since from those two the sacred law shone forth. (II.10). The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires, to those who seek the knowledge of the sacred law the supreme authority is the Śruti (II.13).

Whatever law has been ordained for any person by Manu, that has been fully declared in the Veda, for Manu was omniscient (11.7).

But when two sacred texts (Śruti) are conflicting, both are held to be law, for both are pronounced by the wise as valid law. (II.14).

Having bathed, with the permission of his teacher and performed according to the rule the *Samāvartana* (the rite on returning home), a twice-born man should marry a girl of equal caste who is endowed with auspicious marks (III.4). A ḍamsel who is neither a *sapiṇḍa* on the mother's side, nor belongs to the same family on the father's side, is recommended

to *dvijas* for wedlock and conjugal union (III.5). For the first marriage of *dvījas* wives of equal caste are recommended, but for those who through desire proceed (to marry again) the following females, chosen according to the direct order of the castes are most approved (III.12).

XX. MARRIAGE

Only a Śūdra woman has been declared to be the wife of Śūdra, she and a Vaiśya woman of a Vaiśya, these two and a Kṣatriya woman of a Kṣatriya, these three and a Brāhmaṇa woman have been declared to be the wives of a Brāhmaṇa.

The gift of a daughter, after decking her with costly garments and honouring her by presents of jewels, to a man learned in the Veda and of good conduct, whom the father himself invites is called *Brāhma* rite (III.27). The gift of a daughter, who has been decked with ornaments, to a priest who duly officiates at a sacrifice during the course of its performance, that is *Daiva* rite (III.28). When the father gives away his daughter according to the rule, after receiving from the bridegroom, for the fulfilment of the sacred law, a cow and a bull, or two pairs, that is named the 'Ārṣa rite' (III.29). The gift of a daughter by her father after he has addressed the couple with the words 'May both of you perform together your duties', and has shown honour to the bridegroom is called the *Prājāpatya* rite (III.30). When the bridegroom receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the *Āsura* rite. (III.31). The voluntary union of a maiden and her lover, is *Gāndharva* rite, which springs from desire and has sexual intercourse for its purpose (III.32). The forcible abduction of a maiden from her home, while she cries out and weeps, after her kinsmen have been slain or wounded and their,

houses broken open, is called the *Rākṣasa* rite (III.33). When a man by stealth seduces a girl who is sleeping, intoxicated or unconscious, that is the eighth, the most base and sinful *Paiśāca* rite (III.34).

The first six according to the order are lawful for a Brāhmaṇa, the last four for a Kṣatrīya and the same four, excepting the *Rākṣasa* rite, for a *Vaiśya* and *Śūdra*. (III.23). The first four are approved in the case of a Brāhmaṇa, one, the *Rākṣasa,* rite in the case of a Kṣatriya and the *Asura* marriage in the case of a Vaiśya and Śūdra (III.24). But three of the five last are declared to be lawful and unlawful, the *Paiśāca* and the *Asura* rites must never be used (III.25). For Kṣatriyas, the *Gāndharva* and the *Rākṣasa* whether separate or mixed, are permitted by Manu. (III.26).

In connecting himself with a wife, he should carefully avoid the ten following families, be they ever so great, or rich in kine, goat and sheep, grain and money. (III.6). One which neglects its sacred rites, one in which there are no male members, one in which the Vedas is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhage, phthisis, weakness of digestion, epilepsy, or white and black leprosy (III.7). He should not marry a maiden (with brown hair), nor one who has redundant limb, nor one who is sickly, nor one either with no hair or too much hair on the body, nor one who is garrulous or has red eyes, one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror (III.9). He should wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Haṁsa or of an elephant, a moderate hair on the body and on the head, small teeth, and soft limbs. (III.10). But a prudent man should not marry a

maiden who has no brother, nor one whose father is not known though bear least appointed daughter and in the latter lest he should commit sin. (III.11).

XXI. POSITION OF WOMEN

A society is rightly judged by the place it gives to women. Manu notes that the two sexes are unequal in strength, stamina and psychology, Each complements the other. The attraction of the sexes to each other is deep-rooted in nature. Manu does not look down on *Kāma*, and only provides safe guards against improperly yielding to its urge. Unrestrained sex union might lead to a lowering of the human being and if a person is untrained, it may make him its slave. It is on this ground that celibacy is prescribed for the male, during studentship, and both the bride and bridegroom are expected to come together in wedlock without ante-marital sex experience. The passages in the *Manusmṛti* which seem to condemn the nature of women (II.213-215) are in reality warnings against the strength of the sex urge, (II.215) and the tendency of both men and women to succumb to it, unless taught restraint. Manu raises a wife to the rank of a goddess; He has raised the mother to the rank of divinity (*matṛ-deva*), along with the teacher and the father, and placed them immeasurably below her in the rigl t to love and veneration (II.145).

In the *Manusmṛti,* woman attains her apotheosis, as wife, mother and dependent relation, serving and radiating her love. The gods rejoice when women are honoured, and rites in their honour yield no rewards in homes in which women are not cherished and revered. The tears of dependent women blight a family, their grateful smiles make it blossom into fortune; their curse, when treated with contumely wither the home.

Women must be honoured and adorned by their fathers, brothers, husbands and brothers-in-laws, who desire their won welfare (III.55). Where women are honoured, there the gods are pleased, but where they are not honoured, no sacred rite yields rewards (III.56). Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy prospers (III.57). The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic (III.58). Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes and (dainty) food. (III. 59). In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting (III.60). If the wife is not radiant with beautiful ornaments and clothes etc., she will not attract her husband, and if she has not attractions for him, no children will be born (III.61). If the wife is radiant with beautiful with ornaments and clothes etc. the whole house is bright, but if she is devoid of beauty all will appear dismal (III.62).

XXII. MANU'S COSMOLOGY :

The cosmological beliefs of Manu have relevance to his views. He recognises one supreme Being, who is immanent, and from whose sport the evolution and involution of cosmos take place. He alone is present. He is infinite, eternal, beginningless and endless, and unchangeable. He is the first cause, the cause of both mind and matter. He can be realized, or experienced by the supreme wisdom that man may acquire by leading a pure life. He is realized by the muttering of the *praṇava, (aum)* with the three *vyāhṛtis (bhuḥ, bhuvaḥ* and *svaḥ)*, which "the Lord churned out of the triple Vedas". (II.76-77). The recitation of these along with the *Sāvitrī-*

mantra, and the suppression of breath, while muttering words of power *(Prāṇāyāma)* confer vast occult powers of purification on him who utters them. (II.77-83).

The five minor sacrifices which the house-holder has to perform every day, have cleansing property, and one of their effects is to remove the taint, born of using five domestic articles, whose daily use for cooking destroys life and makes them so to-speak 'five slaughter-houses', *(pañca-śunaḥ)* (3.68). The five minor sacrifices are offered to Brahmaṇa the manes *(pitṛ)*, the gods *(devaḥ)*, all living beings *(bhutaḥ)* and guests *(nṛ-yajña)*. Learning and teaching the Veda is the sacrifice to Brahman; the offering of water and food is the sacrifice to the manes; the *homa* (fire rite) is the sacrifice to the gods, the *Bali* is the sacrifice to living beings; and the sacrifice to men is the hospitable reception of guests. (III.3.80). An oblation thrown daily into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom living creatures derive their subsistence. (III.3.86). Manu rules that in making the offering to the gods *(Vaiśvadevam)*, who are named in detail (III.84-90), no Brahmaṇa should be entertained with the cooked food, and remaining portions after the offerings made to each god by name, should be placed on the ground for dogs, outcastes, Cāṇḍālas *(svapāka)*, those who are afflicted with diseases as punishments for sins committed in former births, crows and insects. (III.3.92 & III. 83). The feeding of learned Brahmaṇas in *Śrāddhas* and sacrifices as well as of one who comes as an unexpected guest is ascribed mystic effects. An offering made in the mouth of Brahmaṇas, rich in sacred learning *(vidyatapas-samṛddha)* and austerities, saves one from misforture and grave sins (III.98). But it is not to be promiscuous and indiscriminate hospitality; it should not be shown to ignorant Brahmaṇas, who are mere ashes (III.97-98). A Brahmaṇa house-holder cadging for food is condemned (III.104).

The principles underlying the belief in the three-fold or five-fold debt are, firstly the impossibility of getting rid of an obligation except by discharging it in an appointed way, and the connection between visible acts and invisible effects, which pass beyond this brief life, and cling to the self. Denial of funeral rites to atheists, of distribution to them of oblations first offered to gods and manes (III.150), and retention in good society (II.2).

XXIII. THE AIMS OF LIFE :

There are four *Puruṣārthas* (aims of life) viz. *Dharma, Artha, Kāma* and *Mokṣa*. Of the three, Kāma alone is common to all living beings. It is a primary instinct. Manu begins his exposition of *Dharmaśāstra* proper, with a defence of pleasure in its widest sense, as the most powerful of life's attractions and as the prime motive of all efforts. It is not praiseworthy to act only from a passion for pleasure but to do so is natural; for, freedom from desire is nowhere to be found in the world. On desire is founded the study of the Veda, and the performance of actions prescribed by the Veda. Desire is at the root of resolution to take action *(Saṅkalpamūla)*; sacrifices are the results of resolution. Vows, the rules of morality laying down enjoined activity and restraint *(yama-niyamāḥ)*, are all based on resolution. Not a single act in the world is done, uninspired by desire *(kāma)*. All that man does is inspired by it. (II.2-4).

The harmony of the elements of *trivarga* is what is demanded; or rather basing *Artha* and *Kāma* under the regulation of *Dharma*. *Manusmṛti* does not maintain the superiority of *Dharma* to *Artha* and *Kāma*. It refers to the extreme advocacy of each, and concludes (II.224) that the harmony of all the three is demanded in the interests of man.

Society itself is adjusted to enable the realization of both the means to the end and ultimately the end itself. The child, hardly out of his mother's leading strings, is taken from her and inducted into the elements of self-knowledge by his teacher, who takes the place of the father. The ***Brahmacārin*** is not less than the son of the Ācārya, who implants in him the spark of redeeming knowledge, than of the parents who implanted in him his physical life (II.144). Birth in spiritual learning is superior to physical birth. Both the teacher and the natural parents are fathers but the teacher is greater than the father. Natural birth is the fruit of sex-attraction *(Kāmātmatā)* and is subject to decay and death; not so the spiritual birth through Sāvitrī, which is ageless and immortal (II. 147-148). The termination of studentship is made the occasion for a ceremonial lustration. Entry into the house-holder's life is made in a sacramental form. Conception of the unborn child is made similarly. Every step in life is guarded in the interests of the ultimate end.The duties, which are detailed in the Smṛti, are declared as extending over the entire duration of life, and they are to be done with Vedic *mantras* for the twice-born who are alone entitled to study the Smṛti (II.16).

There are, however, impurities of an 'invisible' nature, which cling to the self from birth. Their origin and exact character are obscure, but that they have to be removed by special rites is the traditional belief. The result of doing them is believed to confer a special excellence on the person. In a *yāga* it implies a purificatory act. The *Dharmasūtras* give a list of about forty *saṁskāras* for the purification of the body and its sanctification by the removal of the taint (*ena,* lit.sin) dwelling in the womb (*baijika, gārbhika*) (II.26, 28). By the sacraments, starting with those done in pregnancy and ending with *Upanayana* is the taint removed in the case of *dvija* males, all the *saṁskāras* being done with *mantras*. They cannot overcome heritage derived from parents, who

are sinners. The first *saṁskāra* for the unborn self is *Garbhādhana* and the last is *Antyeṣṭi* (II.16).

From the standpoint of the interests of the community, the first *Āśrama* is vital, as no one should remain uneducated, and the second, *Gṛhasthāśrama* is equally vital to society. While studentship is lauded, a prejudice grew aginst prolonging it to 36 and 48 years, on the plea of fully studying Veda. It is the reason for the condemnation of prolonged celibacy (*dīrghakāla-brahmacarya*) as unsuitable for Kaliyuga. The institution of lifelong *Brahmacarya* of the Naiṣṭhika who has to spend his life in the family of the teacher and which is commended by Manu (II. 243, 249) as ensuring the student-celibate the highest spiritual destiny, is thus held to be barred. A celibate student cannot be a teacher. A similar social purpose may be seen in the discontinuance of *Upanayana* for girls and the consequential life in the teacher's house.

Entry into the initial stage of life was to be after one has undergone the *saṁskāra* of *Upanayana*. *Upanayana* means literally "leading to a person or object". In the case of the initiation of a *dvija* for which it stands as a denomination, it means both; leading the student to *Sāvitrī*-mantra, and to the Ācārya, who will initiate him into Sāvitrī and his teacher throughout the period of studentship *(brahmacarya)*. The *Upanayana* marks not the beginning of education, but of Vedic instruction.

The purpose of *Upanayana,* from a cosmic standpoint, is to enable a *dvija* to discharge the first of the three natal debts. The time, for it is the eighth year from conception in the case of the Brāhmaṇa, the eleventh in the case of the Kṣatriya, and the twelfth in the case of the Vaiśya. These ages may be advanced, according to Manu, (II.37), to the

fifth, sixth and eighth years in the three *varṇas* respectively, if the father desires that the son should be proficient in the chief activity of the *varṇa*, viz. Vedic learning, power, or success in business. (II.37).

In Manu's system, no citizen, atleast no *dvija,* can remain uneducated, undisciplined and impervious to his social and spiritual duties. In both a narrower and a broader sense, education, according to the Smṛtis, implied a complete training. In the larger sense, it was held to comprehend all the preparatory processes for making the body, the mind and the spirit respond to the call for the tasks of moulding activity to the ultimate end of existence. He must be sanctified for the residence of the purified self. The *saṁskāras,* which puncuate life, are designed this end. If this human frame for the Soul (II.28), then the preparation must be made with the holy rites laid down by the Veda, in the due performance of the rites of sacrament *(saṁskāras)* like *Garbhādhāna,* the homas during pregnancy, the *Jātakarma, Caula* and *Mauñjibandhana* (initiatory ceremony). They remove the taint received from both the parents at birth; and the self must be made fit by the study of the Veda, by the practice of vows, by *homas,* by the acquisition of Vedic learning, by offerings to the gods, sages and the manes, by begetting sons, by performing the great sacrifices and by Śrauta rites. Brahmacāri's lessons begin with the gift of the Sāvitrī, to every foot of which mystic virte is attached (II.76-79). The mother is the author of physical birth; the teacher and Sāvitrī are the authors of spiritual birth (II.170). The teacher who initiates the student is as much better as his parent (II.171). But for the initiation he would have remained a Śūdra-for all are born as Śūdras-till reborn through initiation into Sāvitrī (II.172). A third birth for the twice-born comes when a *dvija* is initiated as a sacrificer.

The life of the Brahmacāri had two sides of activity: that devoted to the acquisition of knowledge in the highest sense *(vidyā)*; and that in which the mind, soul and body were disciplined by a course of rigorous adherence to vows of continence, truthfulness and poverty. The termination of a sacrifice is signified formally by a ritual bath. If the student has satisfied himself that he had acquired both *vidyā* and the fruit of the fulfilment of his vows he is a *vidya-vrata-snātaka*. He is qualified to enter upon the next stage of life. A new set of vows and discipline awaits him, as one who had shown his capacity and learning. The duties of a *snātaka* are the duties of the citizen. He who had accomplished the aims of his studentship was a valuable potential member of the community. He is welcome as a guest everywhere and is received with the name honour of the *madhuparka*-(honey-mixure) (III.119). He could take precedence even over the king in a road block, when way was to be made for both (II.139).

Education does not require *Upanayana*. Women and Śūdras obtain it without undergoing the rite, for which they are denied the competence. Both are asked to have the *saṁskāras* done for them without the recitation of Vedic *mantras* (II.66). Manu considers that marriage is the rite of initiation *(Upanayana)* for women, and the contingent duties of living with the teacher and of tending the house-hold Fire, which a ***Brahmacāri*** does serving her husband and attending to her domestic duties (II.67).

So important a step as marriage must be taken only after vigilant scrutiny of the fitness of the parties. They must be of equal lineage *(kula)*, conduct and qualities, and the wife must be younger than the husband. The ancestry, health, and family history must be thoroughly examined. The rules detailed by Manu provide for the mating of only those parties

who have no physical defects, no trace of heritable disease, and are healthy. Manu recommends the rejection of a bride, even if her family be wealthy, if it is one in which religious rites have been neglected and the Veda is not studied, or in which male children are not born, or in which heritable diseases appear (III.7). As the object of the union is to carry on the line, Manu recommends the rejection of girl who has no brother as there is a risk of her being made a *putrikā* or her son being taken by her father as son, or whose father is not known. The parties must not be *sapiṇḍas* of the mothers and of the same *gotra* as the fathers (III.5).

Eight forms of marriage are named by Manu (III.21). He rejects the *Rākṣasa* and *Paiśāca* forms for all (III.25). The quality of the born must be suited to the *guṇa* of the suitor, as indicated by his *varṇa*. The restriction of the first two to the *Brāhmaṇa* is due to their involving *Kanyādāna,* for only a *Brāhmaṇa* may accept a *dāna*. (III.35). The belief is that only marriages suitable to a caste result in unseen benefits (III.36-39). As marriage is a duty, anything that might diminish the chances of a man or a girl discharging it must be discountenanced by *Dharma*. This is seen in the rules of *parivedana,* i.e. a younger man or girl marrying before the elder brother or sister is married.

अथ द्वितीयोऽध्यायः

CHAPTER II

१. विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत।।

1. Know that *Dharma* which is practised and always realised in the hearts by the learned, good and those who are free from hatred and attachment.

२. कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः।।

2. To have a spirit of desire is not commendable. There does not also exist here a complete absence of unselfishness. Even the study of the Vedas is certainly a subject of desire, and the practice of action *(karmayoga)* is also according to the Veda.

३. संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः।
व्रतानि यमधर्माश्च सर्वे संकल्पजाः स्मृताः।।

3. Certainly desire is the foundation of determination, sacrifices are products of determinations. Vows, prohibitive rules, religious duties, all are known to be arising from determination.

४. अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित्।
यद्यद्धि कुरुते किंचित्तत्तत्कामस्य चेष्टितम्।।

4. Here not a single act of any type at any time is seen of a person, who has no desire. Whatever act he does, that is the effort of desire.

५. तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम्।
यथा संकल्पितांश्चैव सर्वान्कामान्समश्नुते।।

5. By doing properly the acts he goes to the world of the immortals and also gets all his desired objects as expected by him.

६. वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च।।

6. Vedas are the main source of entire system of law and also the law codes and moral practices of the persons, who have perfectly understood them, the behaviour of the good men and satisfaction of one's self.

७. यः कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः।।

7. The duties, whatever Manu prescribes for any particular person, of particular *varṇas* every thing is told in the Veda. He was possessed of all knowledge.

८. सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा।
श्रुतिप्रामाण्यतो विद्वान्स्वधर्मे निविशेत वै।।

8. But having viewed all those with the eye of knowledge a learned man should perform his own duties according to the authority of knowledge peculiar to his order.

९. श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम्।।

9. By practising *Dharma* prescribed in the Śruti and Smṛti that man acquires fame here and excellent happiness after his death.

१०. श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निबभौ।।

10. But Sruti is to be understood as Veda and Smṛti as *Dharma-śāstra* (law treatises). These two are valid in all matters since the whole system of duties, arose from these two.

११. योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः।।

11. The Brāhmaṇa who will despise these two sources on the strength of Hetuśāstra, system of Logic, he must be driven away by the good people as an atheist and blamer of the Veda.

१२. वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम्।।

12. The Veda, revelation, Smṛti, tradition, good conduct and self-satisfaction are told to be four-fold characteristic of *Dharma*.

१३. अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः।।

13. The knowledge of *Dharma* is ordained for men unattached to wealth and sensuality. Of those, who seek a knowledge of *Dharma*, Veda is the authority.

१४. श्रुतिद्वैधं तु यत्र स्तात्तत्र धर्मावुभौ स्मृतौ।
उभावपि हि तौ धर्मौ सम्यगुक्तौ मनीषिभिः।।

14. Where there may be conflict between two smṛtis (sacred texts both of them are held to be law (*Dharma*), both are pronounced to be *Dharma* and has equal authority.

१५. उदितेऽनुदिते चैव समयाध्युषिते तथा।
सर्वथा वर्तते यज्ञ इतीयं वैदिकी श्रुतिः।।

15. Thus there are Vedic texts : the sacrifice takes place at all times; when the Sun has arisen and when the Sun has not risen, and so also when neither the Sun nor the stars can be seen.

१६. निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः।
तस्य शास्त्रेऽधिकारोऽस्मिञ्ज्ञेयो नान्यस्य कस्यचित्।।

16. He knows that whose life is regulated by the mantras (vedic texts) from conception to cremation, has only right in this science, not of any other man whatsoever.

१७. सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम्।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते।।

17. The tract of land which lied between the two divine rivers, *Sarasvatī* and *Dṛṣadvatī* that country built by Gods is called *Brahmāvarta*.

१८. तस्मिन्देशे य आचारः पारंपर्यक्रमागतः!
वर्णानां सान्तरालानां स सदाचार उच्यते।।

18. That is called *Sadācāra* (good custom) which is prevalent in that country among the four castes and the mixed ones being handed down by course of succession.

१६. कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः सूरसेनकाः।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः।।

19. *Kurukṣetra, Matsya, Pāñcāla, Surasenaka* are the lands of *Brahmarṣi* next to *Brahmāvarta*.

२०. एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः।।

20. All men in the world should learn their respective behaviours from a Brāhmaṇa, who is born in this country.

२१. हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः।।

21. That is famous as *Madhyadeśa* (central region) which exists between the *Himālaya* and the *Vindhya*, to the East of *Vinaśana* and to the West of *Prayāga*.

२२. आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात्।
तयोरेवान्तरं गिर्योरार्यावर्त विदुर्बुधाः।।

22. The wise call that *Āryāvarta* (the land of the Āryans) which extends upto the ocean in east and upto the ocean in west and exists between two mountains (*Vindhya* and *Himālaya*).

२३. कृष्णसारस्तु चरति मृगो यत्र स्वभावतः।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः।।

23. That is to be known.as Yajñiyadeśa (the land of fit for sacrifices) where the black antelope naturally grazes. The rest is the country of the *Mlecchas*.

२४. एतान्द्विजातयो देशान्संश्रयेरन्प्रयत्नतः।
शूद्रस्तु यस्मिन्कस्मिन्वा निवसेद् वृत्तिकर्शितः।।

24. The twice-born ones (*Brāhmaṇas, Kṣatrīyas* and *Vaiśyas*) should try to resort in those above mentioned countries; a Śūdra may live in any country, in quest of a livelihood.

२५. एषा धर्मस्य वो योनिः समासेन प्रकीर्तिता।
सम्भवश्चास्य सर्वस्य वर्णधर्मान्निबोधत।।

25. This is the source of *Dharma* and origin of all this (universe) in brief, Learn the *Dharmas* (duties) of castes of varṇas (different Social order).

२६. वैदिकैः कर्मभिः पूण्यैर्निषेकादिर्द्विजन्मनाम्।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च।।

26. The conception ceremony etc. of the twice-borns are performed with the auspicious Vedic rites. That bodily sacrament is purificative here in this life and after death.

२७. गार्भैर्होमैर्जातकर्मचौलमौञ्जीनिबन्धनैः।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते।।

27. By offering oblations to fire during pregnancy, by rites on the birth of the child, by shaving of his head, and by binding on the muñjā string, the sin pertaining to semen and womb of the twice-born ones is wiped away.

२८. स्वाध्यायेन व्रतैर्होमैस्त्रैविद्योनेज्यया सुतैः।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः।।

28. By the study of the Vedas, by vows, by oblations to fire, by the ceremony of Traividya, by offering, by the procreation of children, by the great sacrifices, and by other sacrifices this body is made fit for *Brahma*.

२९. प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते।
मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम्।।

29. Before the cutting of the navel string of a male child *Jātakarma* (post-natal purification) is ordained and he should be made to taste gold, honey and ghee with the recitation of *mantras*.

३०. नामधेयं दशम्यां तु द्वादश्यां वाऽस्य कारयेत्।
पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते।।

30. His ceremony of giving a name should be performed on the tenth or twelfth day (after birth) or an hour or at the time when a star is connected with good qualities.

३१. मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम्।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम्।।

31. The name of *Brahmin* is ordained to be auspicious, a Kṣatriya's full of power, a Vaiśya's connected with a term denoting wealth and of a Śūdra, implying contempt.

३२. शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम्।,
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुताम्।।

32. The name of Brahmin should indicate prosperity; of a Kṣatriya related with protection, of Vaiśya related with nourishment, and of a Śūdra related to service.

३३. स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम्।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत्।।

33. The names of women should be pleasant, soft, clear charming, auspicious, ending in a long vowel and resembling words of benediction.

३४. चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात्।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले।।

34. In the fourth month, the child should be carried out of the house, in the sixth month, he should be fed with rice or according to the custom of the family.

३५. चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।
प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात्।।

35. The *Cūḍākarma* (the ceremony of tonsure) of all the twice-born must be performed as per the law in the first or third year as ordained by the Śruti.

३६. गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम्।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः।।

36. The *Upanayana* (the rite of initiation with the thread) of Brahmin should be performed in the eighth year from the conception, of a *Kṣatriya* in the eleventh, and of a Vaiśya in the twelfth.

३७. ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे।।

37. The investiture of a Brahmin desirous of divine knowledge should be performed in the fifth year; of a Kṣatriya who seeks power, in the sixth; of a Vaiśya, who wishes for wealth, in the eighth (Year).

३८. आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विशः।।

38. Sāvitrī (the time of initiation with Sāvitrīmantra) in respect of Brahmin lasts till his sixteenth year; that of a Kṣatriya till his twenty-second year; and of a Vaiśya till twenty-fourth year.

३९. अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः।
सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिताः।।

39. After exceeding (those respective age-limits) youths of those three castes not being duly initiated at the proper time, become Vrātyas (of broken vows) degraded from Sāvitrī and codemned by the Āryas (virtuous ones).

४०. नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित्।
ब्राह्मान्यौनांश्च सम्बन्धानाचरेद् ब्राह्मणः सह।।

40. With those not purified according to the rule, a Brāhmaṇa must not hold any relation either by the study of Veda or by marriage at any time not even at the time of distress.

४१. कार्ष्णरौरवबास्तानि चर्माणि ब्रह्मचारिणः।
वसीरन्नानुपूर्व्येण शाणक्षौमाविकानि च।।

41. The Brahmacāris (of the three social orders) should wear skins of the black antelopes, deer or goats, stuff of hemp, silk and wool in order (as under garments).

४२. मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्या विप्रस्य मेखला।
क्षत्रियस्य तु मौर्वी ज्या वैश्यस्य शणतान्तवी।।

42. The girdle of Brāhmaṇa shall be made of a triple cord of muñjā, smooth and soft, but of a Kṣatriya, it must be a bow string of murva, of a Vaiśya a triple thread of hemp.

४३. मुञ्जालाभे तु कर्तव्याः कुशाश्मन्तकबल्वजैः।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा।।

43. In the absence of muñjā, their girdles should be made of *Kuśa, Aśmantaka* and *Valvaja*, three-fold with one, three or five knots.

४४. कार्पासमुपवीतं स्याद्विप्रस्योर्ध्ववृतं त्रिवृत्।
शणसूत्रमयं राज्ञो वैश्यस्याविजसौत्रिकम्।।

44. The sacred thread of a *Brāhmaṇa* must be made of cotton suspended from the upper (part of the body) in three strings; of *Kṣatriya* hempen thread (śaṇasūtra), of *Vaiśya*, a woolen thread.

४५. ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ।
पैलवौदुम्बरौ वैश्यो दण्डानर्हन्ति धर्मतः।।

45. A *Brāhmaṇa* should carry a staff of *Bilva* or *Palāśa*, a *Kṣatriya*, of *Vaṭa* or *Khadira*, and a Vaiśya of *Pilu* and *Udumbara* by law.

४६. केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः।
ललाटसंमितो राज्ञः स्यात्तु नासान्तिको विशः।।

46. A staff of a *Brāhmaṇa* should made of such a length so as to reach his hair; that of a *Kṣatriya*, to reach his forehead, and that of a *Vaiśya*, to reach his nose according to rule.

४७. ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः।।

47. The staffs should be straight, without fracture, fair to look at, uncreative of terror to any person, with their bark perfect and unburnt.

४८. प्रतिगृह्येप्सितं दण्डमुपस्थाय च भास्करम्।
प्रदक्षिणं परीत्याग्निं चरेद् भैक्षं यथाविधि।।

48. Having taken a desirable staff and having worshiped the sun, walking round the the fire to the right, a *Brāhmacārin* should go forth asking for alms according to rule.

४९. भवत्पूर्वं चरेद् भैक्षमुपनीतो द्विजोत्तमः।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम्।।

49. The best of the *dvijas* being invested should go for alms with the respectful word *bhavati*, at the beginning, a Kṣatriya with *Bhavati* in the middle, and a Vaiśya at the ends.

५०. मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम्।
भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत्।।

50. He should first beg alms of his own mother, or sister, or mother's sister, and then some other who will not insult him.

५१. समाहृत्य तु तद्भैक्षं यावदन्नममायया।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शुचिः।।

51. Having collected alms as much as necessary, having informed his Guru (of it) without deceit, he should sip water, and eat his meal being duly purified vista, his face to the east.

५२. आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते ह्युदङ्मुखः।।

52. He, who eats his meal with his face towads the east, acquires long life, facing the south, exalted fame, facing the west, property, facing the north, truth.

५३. उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः।
भुक्त्वा चोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत्।।

53. *Brāhmaṇ* always eat his food after having rinsed his mouth, and (in a) collected (state of mind); having eaten, let him thoroughly rinse his mouth, and sprinkle with water the hollow parts.

५४. पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन्।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः।।

54. Let him revere food, and he should eat without finding fault with it; having seen it, he should rejoice and be satisfied and always receive it gladly.

५५. पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति।
अपूजितं तु तद् भुक्तमुभयं नाशयेदिदम्।।

55. Food eaten constantly with respect gives strength and vitality; but enter irreverently destroys them both.

५६. नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा।
न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत्।।

56. He should not give any man what he leaves, and should not eat between morning and evening; he should not eat too much and should not go any where without washing his mouth after eating.

५७. अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम्।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत्।।

57. Excessive eating is prejudicial to health, to long life and to attainment of heaven; it is vicious and destested by people. He should therefore avoid it.

५८. ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपस्पृशेत्।
कायत्रैदशिकाभ्यां वा न पित्र्येण कदाचन।।

58. Every time, the *Brāhmaṇa* should sip water, either through the neceptade dedicated to Brahmā, or through that dedicated to Prajāpati, or through that dedicated to the

'Thrice-ten' (God); but never through that dedicated to the Pitṛs.

५६. अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते।
कायमङ्गुलिमूलेऽग्रे दैवं पित्र्यं तयोरधः।।

59. The part of the palm at the root of the thumb they call the receptale dedicated to Brahmā; that which is at the root of the finger sacred to Prajāpati; that on the finger tops dedicated to the Gods; and that which is below these two dedicated to the Pitṛs.

६०. त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्।
खानि चैव स्पृशेदद्भिरात्मानं शिर एव च।।

60. Let him first thrice rinse his month with water, then twice wipe his month; and let him also tanch with water the hollow parts; the breast, and also the head.

६१. अनुष्णाभिरफेनाभिरद्भिस्तीर्थेन धर्मवित्।
शौचेप्सुः सर्वदाचामेदेकान्ते प्रागुदङ्मुखः।।

61. One who knows the law (and is) desirous of purity should ever rinse his mouth by means of the *tīrtha*, (and facing the east or north, in a solitary place, (and) with water neither warm nor frothy.

६२. हृद्गाभिः पूयते विप्रः, कण्ठगाभिस्तु भूमिपः।
वैश्योऽद्भिः प्राशिताभिस्तु, शूद्रः स्पुष्टाभिरन्ततः।।

62. That *Brāhmaṇa* is purified by the water reaching the heart; the Kṣatriya by that reaching the throat; the Vaiśya by water that is just sipped, and the śūdra by what is touched with the end.

६३. उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजः।
सव्ये प्राचीन आवीती, निवीती कण्ठसज्जने।।

63. When the right hand is held above (the sacred thread etc.), the twice-born person is described as *Upavitin*; when the left hand is held above, *Prāchināvītin*, and on its hanging by the neck, Nivitin.

६४. मेखलामजिनं दण्डमुपवीतं कमण्डलुम्।
अप्सु प्रास्य विनष्टानि गृहीतान्यानि मन्त्रवत्।।

64. Having thrown into water his girdle, skin (outer garment), staff, sacrificial thread, (and) water-pot, (when) worn out, let him take others with texts of the Vedas.

६५. केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः।।

65. The *Keśānta* (tonsure-rite) is ordered (to be done) in the sixteenth year of a *Brāhmaṇa*, in the twenty-second of a Kṣatriya, and in two years more after that for a Vaiśya.

६६. अमन्त्रिका तु कार्येयं स्त्रीणामावृदशेषतः।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम्।।

66. For females, this whole series should be performed at the right time and in the proper order for the purpose of sanctifying the body, but without the Vedic formulas.

६७. वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः।
पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया।।

67. For females the rites of marriage have been ordained to be their 'Vedic Sacrament', the serving of the husband, their residence with the Teacher, and the house-hold duties their tending of fire.

६८. एष प्रोक्तो द्विजातीनामौपनायनिको विधिः।
उत्पत्तिव्यञ्जकः पुण्यः, कर्मयोगं निबोधत।

68. That holy rule regarding the investiture of the twice-born which distinguishes (their seeond) birth has been declared : learn next the course of their acts.

६६. उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः।
आचारमग्निकार्यं च संध्योपासनमेव च।।

69. The teacher, having invested a pupil should first teach him ceremonial purity, costom, and the attending to the (sacred) fire, also the *Sandhyā* devotions.

७०. अध्येष्यमाणस्त्वाचान्तो यथाशास्त्रमुदङ्मुखः।
ब्रह्माञ्जलिकृतोऽध्याप्यो लघुवासा जितेन्द्रियः।।

70. When about to study, he shall be taught with his face to the north, when he has sipped water according to law, and formed the *Brahmāñjali* (with his hands), wears light clothing and has the organs under full control.

७१. ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा।
संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः।।

71. At the beginning and at the end of the (study of) the Veda, the feet of the Teacher should always be clasped, and the Veda should be studied with joined palms, this is what has been called the *Brahmāñjali*.

७२. व्यत्यस्तपाणिना कार्यमुपसंग्रहणे गुरोः।
सव्येन सव्यः स्प्रष्टव्यो, दक्षिणेन च दक्षिणः।।

72. The clasping of his teacher's (feet) is to be done by him with the hands crossed, the left (foot) is to be touched by the left (hand), the right by the right.

७३. अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः।
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चारमेत्।।

73. Let then the teacher, at all times unwearied, say to the (pupil) about to recite, ''Ho! recite!'' and let him rest (if he says), ''let there be a pause!''

७४. ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा।
स्रवत्यनोङ्कृतं पूर्वं, पुरस्ताच्च विशीर्यति।।

74. One should always pronounce the *Praṇava* in the beginning and at the end of the Veda. If it is not accompanied by the syllable *Oum* in the beginning, it trickles away, and (if it is not accompanied by it) at the end, it becomes shattered.

७५. प्राक्कूलान्पर्युपासीनः पवित्रैश्चैव पावितः।
प्राणायामैस्त्रिभिः पूतस्तत ओंकारमर्हति।।

75. Sitting on (Kuśa-grass) with the points to the east, and made pure by purifications, purified (also) by three suppressions of breath, one is then fit (to pronounce) the syllable *Oum*.

७६. अकारं चाप्युकारं च मकारं च प्रजापतिः।
वेदत्रयान्निरदुहद् भूर्भुवःस्वरितीति च।।

76. *Prajāpati* milked from the three Vedas the letter A, also the letter U and the letter M, and (the words) ***bhūḥ, bhuvaḥ, svaḥ.***

७७. त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत्।
तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः।।

77. Out of the three Vedas again, the supreme *Prajāpati* milked each foot of the *Sāvitrī* verse beginning with *'tat'*.

७८. एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम्।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते।।

78. Reciting, at the two twilights, this syllable and this verse, preceded by the *Vyāhṛtis*, the Brāhmaṇa, learned in the Veda, becomes endowed with Vedic merit.

७६. सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः।
महतोऽप्येनसो मासात्त्वचेवाहिविमुच्यते।।

79. And a *dvija*, who shall repeat a thousand times those three (*Oum, Vyāhṛtis* and *Gāyatrī*) apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough.

८०. एतयर्चाविसंयुक्तः काले च क्रियया स्वया।
ब्रह्मक्षत्रियविट्योनिर्गर्हणां याति साधुषु।।

80. The Brāhmaṇa, the Kṣatriya, and the Vaiśya, who shall neglect this mysterious text, and fail to perform in due feason his peculiar acts of piety, shall incur the odium of good men.

८१. ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम्।।

81. The three imperishable Mahāvyāhṛtis preceded by the syllable 'Oum', and the three-footed Śāvitrī-these should be regarded as the mouth of Brahman.

८२. योऽधीतेऽहन्यहन्येतांस्त्रीणि वर्षाण्यातन्द्रितः।
स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान्।।

82. He who, untired, recites this, day after day, for three years, turns into air, and becoming transfigured into Ākāsha, reaches the supreme Brahman.

८३. एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः।
सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते।।

83. The mono-syllable is the highest Brahman; breath-suspensions are the highest austerity; nothing is higher than the Sāvitrī verse, truth is better than silence.

८४. क्षरन्ति सर्वा वैदिक्यो जुहोतियजतिक्रियाः।
अक्षरं दुष्करं ज्ञेयं ब्रह्म चैव प्रजापतिः।।

84. All the Vedic rites, oblational (and) sacrificial, pass away; but this imperishable syllable *Oum* is to be known to be *Brahman* and also Prajāpati.

८५. विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः।
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः।।

85. The sacrifice of muttering (this word, etc.) is said to be better by ten-fold than the regular sacrifice, if inaudible, it is a hundred-fold (better), a thousand-fold, if mental.

८६. ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्।।

86. The four cooked offerings, along with the enjoined sacrifies-all these are not worth the sixteenth-part of the offering that consists in the repeating of *mantras*.

८७. जप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते।।

87. It is by means of repeating *mantras* that the *Brāhmaṇa* succeeds;-there is no doubt in this. He may, or may not, do anything else, one comes to be called a *Brāhmaṇa*, if he is of a friendly disposition.

८८. इन्द्रियाणां विचरतां विषयेष्वपहारिषु।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम्।।

88. The wise man should put forth an effort to restrain his organs roaming among alluring objects; just as the driver restrains the horses.

८९. एकादशेन्द्रियाण्याहुर्यानि पूर्वे मनीषिणः।
तानि सम्यक्प्रवक्ष्यामि यथावदनुपूर्वशः।।

89. Those eleven organs which the ancient sages have named I shall now fully describe them in due order.

९०. श्रोत्रं त्वक्चक्षुषो जिह्वा नासिका चैव पञ्चमी।
पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता।।

90. (They are) the ear, the skin, the eyes, the tongue and the nose as the fifth; the anus, the generative organ, the hands and feet, and speech described as the tenth.

९१. बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः।
कर्मेन्द्रियाणि पञ्चैषां पाय्वादीनि प्रचक्षते।।

91. Of these, the five beginning with the ear in due order they call ''organs of sensation'', and five of these, beginning with the anus, ''organs of action''.

९२. एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम्।
यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ।।

92. Mind is to be known (as) the eleventh, which by its own nature partakes of both (sense and acton), which being conquered, those two sets of five are also conquered.

९३. इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम्।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति।।

93. Without doubt, one incurs fault by attachment of the senses (to sensual objects); b ıt having subdued them, then one gets perfection.

९४. न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।।

94. Never is desire appeased by the enjoyment of desires; it only waxes stronger, like fire by clarified butter.

९५. यश्चैतान्प्राप्नुयात्सर्वान्यश्चैतान्केवलांस्त्यजेत्।
प्रापणात्सर्वकामानां परित्यागो विशिष्यते।।

95. As between one who would attain all these, and another who would renounce them all, the renunciation of desires surpasses the attainment of them.

९६. न तथैतानि शक्यन्ते संनियन्तुमसेवया।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः।।

96. These (organs), being contaminated with objects, are not capable of being subjugated by mere abstinence, as they are by ever present knowledge.

९७. वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित्।।

97. The Vedas, renunciation, sacrifices, restraints and austerities never attain fulfilment for one whose disposition is vitiated.

९८. श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः।
न हृष्यति ग्लायति वा, स विज्ञेयो जितेन्द्रियः।।

98. That man is to be known as having subjugated his sense-organs, who, on having heard, or thouched, or seen, or tasted, or smelt, anything, neither rejoices nor grieves.

९९. इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम्।
तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम्।।

99. From among all the organs, if one happens to ooze out, then thereby, his wisdom oozes out, just like water from one part of the leathern bag.

१००. वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम्।।

100. Having controlled the course of the external sense organs and having subdued the mind, he should work out all his averting the pain of the body by means of *Yoga*.

१०२. पूर्वां सन्ध्यां जपंस्तिष्ठेत्सावित्रीमार्कदर्शनात्।
पश्चिमां तु समासीनः सम्यगृक्षविभावनात्।।

101. During the morning, *Sandhyā*, he shall mutter the Sāvitrī (mantra), standing, until the sun is seen on the horizon. During the evening Sandhyā he shall mutter the mantra, in a sitting posture, until the stars do appear in the heaven.

१०२. पूर्वां संध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम्।।

102. Standing and muttering (the Gāyatrī) at the morning twilight, he removes nocturnal sin, but seated at the evening twilight, he destroys the sin done by day.

१०२. न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम्।
स शूद्रवद् बहिष्कार्यः सर्वस्माद् द्विजकर्मणः।।

103. But he, who stands not repeating it in the morning, and sits not repeating it in the evening, must be excluded, like a śūdra, from every sacred observance of the twice-born classes.

१०४. अपां समीपे नियतो नैत्यकं विधिमास्थितः।
सावित्रीमप्यधीयीत गत्वाऽरण्यं समाहितः।।

104. Subdued near water, let him engaged in the obligatory ceremonies repeat the *Sāvitri*, having gone to a forest, (being) self-possessed.

१०५. वेदोपकरणे चैव स्वाध्याये चैव नैत्यके।
नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि।।

105. Reading the Vedāṅgas, such parts of the Veda, as ought constantly to be read, there is no prohibition on particular days, nor in pronouncing the texts appointed for oblations to fire.

१०६. नैत्यके नास्त्यनध्यायो, ब्रह्मसत्रं हि तत्स्मृतम्।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम्।।

106. This prohibition does not extent to the daily rites of Japas, Homas, etc. as they are called the *Brahmasatram* (the Sacrifice of Brahma); the offering of Vedic recitation, made during the continuance of the period of non-study, which is symbolised by the mantra, Vashaṭ, produces auspicious fruits.

१०७. यः स्वाध्यायमधीतेऽब्दं विधिना नियतः शुचिः।
तस्य नित्यं क्षरत्येषु पयो दधि घृतं मधु।।

107. He who, restrained and pure, goes over the recitation according to rule for a year, for him it ever flows with milk, curds, butter, honey.

१०८. अग्नीन्धनं भैक्षचर्यामधःशय्यां गुरोर्हितम्।
आसमावर्तनात्कुर्यात्कृतोपनयनो द्विजः।।

108. A *Brahmacāri*, until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor each day.

१०९. आचार्यपुत्रः शुश्रूषर्ज्ञानदो धार्मिकः शुचिः।
आप्तः शक्तोऽर्थदः साधुः स्वोऽध्याप्या दश धर्मतः।।

109. Ten are legally to be instructed-the son of (one's) teacher, an obedient (youth), one who communicates knowledge, one who is pure, one who is trustworthy, one who gives wealth, one who is good and one's own (relative)

११०. नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः।
जानन्नपि हि मेधावी जडवल्लोक आचरेत्।।

110. Without being asked, one must not speak anything to any person, nor should he speak if any question is put to

him without decorum, in such cases, the intelligent one should behave like a dumb person.

१११. अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति।
तयोरन्यतरः प्रैति विद्वेषं वाऽधिगच्छति।।

111. Of the two persons, he who illegally asks, and he who illegally answers, one will die, or incur odium.

११२. धर्मार्थौ यत्र न स्यातां शुश्रूषा वाऽपि तद्विधा।
तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे।।

112. Where there is no virtue, or gain, or suitable obedience, there knowledge should not be imparted, as a good seed should not be in a barren soil.

११३. विद्ययैव समं कामं मर्तव्यं ब्रह्मवादिना।
आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत्।।

113. A teacher of the Veda should rather die with his learning than sow it in fertile soil, even though he may be in dire distress.

११४. विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम्।
असूयकाय मां मादास्तथा स्यां वीर्यवत्तमा।।

114. Learning went to a *Brāhmaṇa* (and) said, "I am your treasure! Guard me! Give me not to a scorner! So I shall be strongest.

११५. यमेव तु शुचिं विद्यान्नियतब्रह्मचारिणम्।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने।।

115. But communicate me, as to a vigilant depository of your gem, to that student whom you know to be pure, who has subdued his passions to perform the duties of his order.

११६. ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात्।
स ब्रह्मस्तेयसंयुक्तो नरकं प्रतिपद्यते।।

116. He, who acquires the knowledge of the Vedas from a pupil, or from a teaching preceptor. Without his permission, stands guilty of the theft of Brahma and goes to hell for his crime.

११७. लौकिकं वैदिकं वाऽपि तथाऽध्यात्मिकमेव च।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत्।।

117. From whatever teacher, a student has received instruction, either popular, ceremonial, or sacred let him first salute his instructor, when they meet.

११८. सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः।
नायन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी।।

118. A Brāhmaṇa, who completely governs his passions, and knows the Gāyatrī only, is more honourable than he, who governs not his passions, and eats all sorts of food, and sells all sorts of commodities even though he knows the three Vedas.

११९. शय्यासनेऽध्याचरित्रे श्रेयसा न समाविशेत्।
शय्यासनस्थश्चैवैनं प्रत्युत्थायाभिवादयेत्।।

119. One should not sit down on a bed or couch on being approached by a superior, and one sitting on a bed or couch should arise and salute him.

१२०. ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयाति।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते।।

120. At the advent of an old man, the vital breath of a youth goes out upwards; by rising and saluting he gets it again.

१२१. अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम्।।

121. A youth who habitually greets and constantly reveres the aged, obtains an increase of four things:-life, knowledge, fame and strength.

१२२. अभिवादात्परं विप्रो ज्यायांसमभिवादयन्।
असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत्।।

122. After saluting, a *Brāhmaṇa*, addressing an elder should declare his own name, saying, ''I am such a one''.

१२३. नामधेयस्य ये केचिदभिवादं न जानते।
तन्प्राज्ञोऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च।।

123. Those who do not understand salutation by name, a learned man should say to them, ''It is I'' and in that manner to all women.

१२४. भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नोऽभिवादने।
नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः।।

124. In the salutation he should pronounce, after his own name, the vocative particle *bhos*, for the particle *bhos* is held by wise to have the same property with names fully expressed.

१२५. आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादने।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः।।

125. A Brāhmaṇa should be saluted in return, be long-lived, O you, handsome-looking one and the last vowel sound of his name in the event of its ending in a vowel sound, shall be pronounced in a pluta voice.

१२६. यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम्।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः।।

126. The *Brāhmaṇa,* who does not know the form of returning a salutation, must not be saluted by a man of learning as he is like a Śūdra.

१२७ ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्।
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च।।

127. One should ask a Brāhmaṇa on meeting him about his happiness; a Kṣatriya about his worldly peace; a Vaiśya about his prosperity; a Śūdra about his health.

१२८. अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्।
भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित्।।

128. A virtuous man shall not address a person initiated for a sacrifice by his own name, although younger in years. He shall address him, as "*Bho*", *Bhavat* etc.

१२९. परपत्नी तु या स्त्री स्यादसम्बन्धा च योनितः।
तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च।।

129. To the wife of another, and to any woman not related by blood, he shall address by "*Bhavate*", "*Subhage*" or "*Bhagini*".

१३०. मातुलांश्च पितुव्यांश्च श्वशुरानृत्विजो गुरून्।
असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः।।

130. One shall stand up on the presence of one's uncles, father-in-law, maternal uncles, priests and preceptors, although younger than him in years and welcome them as, "I am so and so etc".

१३१. मातुष्वसा मातुलानी श्वश्रूरथ पितृष्वसा।
संपूज्या गुरुपत्नीवत्समास्ता गुरुभार्यया।।

131. A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a Guru. All these are equally venerable as the preceptor's wife.

१३२. भ्रातुर्भार्योपसंग्राह्या सवर्णाहन्यहन्यपि।
विप्रोष्य तूपसंग्राह्या ज्ञातिसम्बन्धियोषितः।।

132. The wife of his brother belonging to his own caste every day; but his paternal and maternal kinswomen need only be greeted on his return from a journey.

१३३. पितृर्भगिन्यां मातुश्च ज्यायस्यां च स्वसर्यपि।
मातृवद् वृत्तिमातिष्ठेन्माता ताभ्यो गरीयसी।।

133. With the sister of his father and of his mother, and with his own elder sister, one should behave as to mother, but mother is more venerable than they.

१३४. दशाब्दाख्यं पौरसख्यं पञ्चाब्दाख्यं कलाभृताम्।
त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेनापि स्वयोनिषु।।

134. Fellow citizens are equal for ten years; dancers and singers, for five; learned theologians for less than three, but persons related by blood, for a short time.

१३५. ब्राह्मणं दशवर्षं तु शतवर्षं तु भूमिपम्।
पितापुत्रौ विजानीयाद् ब्राह्मणस्तु तयोः पिता।।

135. One should consider a *Brāhmaṇa* ten years old and a Kṣatriya a hundred years old as father and son; but of them the Brāhmaṇa is the father.

१३६. वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम्।।

136. Wealth, friends, age, moral conduct, and fifthly divine knowledge as the fifth, are the causes of respect, Each succeeding one is more honourable than the preceding one.

१३७. पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च।
यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः।।

137. Among members of the three castes, he who has the best of the five above said qualifcations is entitled to the highest honour. Even a Śūdra of ninety years shall be respected by the twice-born ones.

१३८. चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च।।

138. Way must be given for a man in a wheeled carriage, or above ninety years old, or sick or carrying a load, a woman, or a student, a king and or a bridegroom.

१३९. तेषां तु समवेतानां मान्यौ स्नातकपार्थिवौ।
राजस्नातकयोश्चैव स्नातको नृपमानभाक्।।

139. (If) all those met together, the student and the king are most to be honoured; and of those two; but of the king and the student (who has returned home), the student receives this honour from the prince.

१४०. उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः।
संकल्पं सरहस्यं च तमाचार्यं प्रचक्षते।।

140. A *Brāhmaṇa*, who initiated a pupil with the thread, teaches him the Vedas with all its mysteries and ceremonials, is said to be an *Ācārya*.

१४१. एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः।
योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते।।

141. He who, in consideration of fees, teaches a portion of the Vedas and any of the Vedāṅgas to a pupil, is a *Upādhyāya*.

१४२. निषेकादीनि कर्माणि यः करोति यथाविधि।
सम्भावयति चान्नेन स विप्रो गुरुरुच्यते।।

142. He, who does the consecrating rites of Niṣeka etc., of a child according to the ordinance and maintains him with food, is *Guru*.

१४३. अग्न्याधेयं पाकयज्ञानग्निष्टोमादिकान्मखान्।
यः करोति वृतो यस्य स तस्यर्त्विगिहोच्यते।।

143. A *Brāhmaṇa*, who, being appointed by another, does for him the religious sacrifices, called the Agnyadheyam Pākayajña, Agniṣṭoma etc, is his *Ṛtvik*.

१४४. य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ।

स माता स पिता ज्ञेयस्तं न द्रुह्येत्कदाचन।।

144. He, who fills the ears of person with the eternal truths of the Vedic Mantras, is his father and mother, he shall not rebel against him.

१४५. उपाध्यायान्दशाचार्य आचार्याणां शतं पिता।

सहस्रं तु पितॄन्माता गौरवेणातिरिच्यते।।

145. An *Ācārya* excels ten *Upādhyāyas*, a father excels a hundred *Ācāryas* and a mother excels a thousand fathers in respect of veneration.

१४६. उत्पादकब्रह्मदात्रोर्गरीयान्ब्रह्मदः पिता।

ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम्।।

146. Of one's own progenitor and teacher of the Vedas, teacher of Veda is superior to his progenitor since the birth of a *Brāhmaṇa* through the Vedas is his eternal existence both in this world and the next.

१४७. कामान्माता पिता चैनं यदुत्पादयतो मिथः।

संभूतिं तस्य तां विद्याद्यद्योनावभिजायते।।

147. Let a man consider that as a mere human birth, which is parents gave him for their mutual gratification, and which he receives after laying in the womb.

१४८. आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः।

उत्पादयति सावित्र्या सा सत्या साऽजरामरा।।

148. But the birth which the teacher, who has completed the Veda duly brings about for him by the Gāyatrī, that is the true birth, free from old age and eternal.

१४९. अल्पं वा बहु वा यस्य श्रुतस्योपकरोति यः।
तमपीह गुरुं विद्याच्छ्रुतोपक्रियया तया।।

149. He who confers the benefit of the Veda on any one be it little or be it much, he should know him to be his *Guru*, by reason of that benefit through the Veda.

१५०. ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता।
बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः।।

150. A Brahmin, who is the giver of spiritual birth, the teacher of the prescribed duty, is by right called the father of an old man, though himself be a child.

१५१. अध्यापयामास पितॄञ्शिशुराङ्गिरसः कविः।
पुत्रका इतिहोवाच ज्ञानेन परिगृह्य तान्।।

151. Kavi, the child of Angirasa taught his paternal uncles and cousines to read the Veda, and excelling them in divine knowledge, said to them little sons.

१५२. ते तमर्थमपृच्छन्त देवानागतमन्यवः।
देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान्।।

152. They moved with recentment, asked the gods the meaning of that expression and the gods, being assembled answered them the child has addressed you properly

१५३. अज्ञो भवति वै बालः पिता भवति मन्त्रदः।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम्।।

153. For an unlearned man is in truth a child; and he, who teahces him the Veda, is his father; holy sages have always said child to an ignorant man, and father to a teacher of scripture.

१५४. न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान्।।

154. Greatness is not conferred by years, not by gray hairs, not by wealth, not by powerful kindered, the divine sages have established this rule : whoever has read the Vedas and their Aṅgas, He among us is great.

१५५. विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः।

वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः।।

155. The seniority of priests is from sacred learning, of warriors, from valour, of merchants, from abundance of grain, of the servile class, only from priority of birth.

१५६. न तेन वृद्धो भवति येनास्य पलितं शिरः।

यो वै युवाऽप्यधीयानस्तं देवाः स्थविरं विदुः।।

156. A man is, therefore, not aged, because his head is gray, him surely, the Gods considered as aged, who, though young in years, has read and understands the Veda.

१५७. यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति।।

157. As an elephant made of wood, as an antelope made of leather such is an unlearned Brahmin. Those three have nothing but names.

१५८. यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला।

यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः।।

158. As an eunuch is unproductive with women, as a cow with a cow is unprolifick, as liberality to a fool is fruitless, so is a Brahmin useless, if he does not read the holy texts.

१५९. अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम्।

वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता।।

159. Good instruction must be given without pain to the instructed and sweet, gentle speech must be used by a preceptor, who cherishes virtue.

१६०. यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम्।।

160. He, whose speech and mind are pure and ever properly guarded verily, obtains all the fruit derived from the completed Veda.

१६१. नारुंतुदः स्यादार्तोऽपि न परद्रोहकर्मधीः।
यस्यास्योद्विजते वाचा नालोक्यां तामुदीरयेत्।।

161. Let not a man, be sour-tempered, even though in pain, let him not even injure another in deed or in thought, let him not even utter a word, by which his fellow creature may suffer uneasiness, since that will obstruct his own progress to future beatitude.

१६२. सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा।।

162. A *Brāhmaṇa* should ever shrink from honour as from poison, and should always be desirous of disrespect as if of nector.

१६३. सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते।
सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति।

163. For though scorned, he may sleep with pleasure, with pleasure he may awake, with pleasure may he pass through this life, but the scorner perishes.

१६४. अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः।
गुरौ वसन्सञ्चिनुयाद् ब्रह्माधिगमिकं तपः।।

164. Purified in self by this course of acts, a twice-born (student) should gradually, while dwelling with his *Guru*, accumulate austerity according to the Veda.

१६५. तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना।।

165. By different kind of austerities and by various vows prescribed by rule, the whole Veda with its esoteric teaching, is to be studied by a twice-born man.

१६६. वेदमेव सदाभ्यस्येत्तपस्तप्स्यन्द्विजोत्तमः।
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते।।

166. The best of Brahmins should always study the veda, when about to practise austerity; study of the Vedas is said to be the highest *Tapasyā* of a Brahmin.

१६७. आ हैव स नखाग्रेभ्यः परमं तप्यते तपः।
यः स्रग्व्यपि द्विजोऽधीते स्वाध्यायः शक्तितोऽन्वहम्।।

167. The *dvija* who, though wearing a garland, daily repeats the Veda as well as he can, to the tips of his nails, performs the highest austerity.

१६८. योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः।।

168. A *dvija* who not having studied the Vedas, tries to acquire other forms of learning, is degraded to the statas of Śūdra with all his progeny, even in his life.

१६९. मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात्।।

169. By rule of revelation, a *dvija's* first birth is from a mother; the second, on binding on the girdle; the third, on initiation for a sacrifice.

१७०. तत्र यद् ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम्।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते।।

170. Among them his divine birth is that, which is marked by the binding on of the girdle; and in that birth the *Gāyatrī* is his mother, and the *Ācārya* is his father.

१७१. वेदप्रदानादाचार्यं पितरं परिचक्षते।

न ह्यस्मिन्युज्यते कर्म किञ्चिदामौञ्जिबन्धनात्।।

171. Sages call the *Ācārya* father from his giving instruction in the Veda. Before his initiation with the thread, a Brāhmaṇa is not competent to perform any kind of religious rites.

१७२. नाभिव्याहारयेद् ब्रह्म स्वधानिनयनादृते।

शूद्रेण हि समस्तावद्यावद्वेदे न जायते।।

172. Let him not use the Veda except for, funeral rites; for he is like a Śūdra so long as he is not born by the Veda.

१७३. कृतोपनयनस्यास्य व्रतादेशनमिष्यते।

ब्रह्मणो ग्रहणं चैव क्रमेण विधिपूर्वकम्।।

173. To a *Brāhmaṇa*, duly initiated with the thread, shall be given instruction, regarding the practice of vows, and study of veda gradually and in conformity with the regulation.

१७४. यद्यस्य विहितं चर्म यत्सूत्रं या च मेखला।

यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि।।

174. The kinds of skin, thread, staff and girdle, which have been ordained for a *Brahmacārin* at the time of initiation with the thread, shall be likewise used by him in connection with practising a vow.

१७५. सेवेतेमांस्तु नियमान्ब्रह्मचारी गुरौ वसन्।

सन्नियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मनः।।

175. A Brahmacārin, while residing with his preceptor, shall control his senses and observe these rules of conduct for the sake of the increase of his austerity.

१७६. नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम्।
देवताऽभ्यर्चनं चैव समिदाधानमेव च।।

176. Daily being bathed, pure he should make libation of water to the gods, seers, and manes; also worship of the gods, and bring wood for the oblation to fire.

१७७. वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम्।।

177. He should avoid honey and flesh, perfumes, garlands, juices, women; all sweets turned sour, and injury also to living beings.

१७८. अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम्।।

178. Ointments, collyrium for the eyes, shoes, carrying an umbrella, lust, anger, greed, dancing and music.

१७९. द्यूतं च जनवादं च परिवादं तथा नृतम्।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च।।

179. Gambling with dice, idle gossips, scandal, falsehood, embracing, and casting lustful eyes on females and doing injury to others.

१८०. एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित्।
कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः।।

180. He must sleep always alone, and should not cast his seed by any unnatural means. A lustful casting of seed kills one's vow.

१८१. स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः।
स्नात्वाऽर्कमर्चयित्वा त्रिः पुनर्मामित्यृचं जपेत्।।

181. A *dvija* who has involuntarily spill in sleep, must repeat with reverence, having bathed and paid homage to the sun, *the ṛk punarmām* (again let my strength return to me).

१८२. उदकुम्भं सुमनसो गोशकृन्मृत्तिकाकुशान्।
आहरेद्यावदर्थानि भैक्षं चाहरहश्चरेत्।।

182. He shall fetch pitchers-full of water, flowers, cowdung, clay and kuśa grass, as much as his preceptor might require, and beg alms, every day.

१८३. वेदज्ञैर्विरहीनानां प्रशस्तानां स्वकर्मसु।
ब्रह्मचार्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम्।।

183. Each day a *Brahmacārin* must receive his food by begging with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices, which the Veda ordains.

१८४. गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।
अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत्।।

184. He shall not beg alms of his preceptor's family nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons.

१८५. सर्वं वाऽपि चरेद् ग्रामं पूर्वोक्तानामसम्भवे।
नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत्।।

185. Or let him, in the absence of those mentioned formerly, go to the whole village, restrained, having repressed speech; but let him avoid accursed (sinners).

१८६. दूरादाहृत्य समिधः सन्निदध्याद्विहायसि।
सायम्प्रातश्च जुहुयात्ताभिरग्निमतन्द्रितः।।

186. Having brought logs of wood from a distant place, let him place them in the open air; and let him unwearied offer with it to fire, evening and morning.

१८७. अकृत्वा भैक्षचरणमसमिध्य च पावकम्।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत्।।

187. He, who for seven successive days omits the ceremony of begging food, and offers not wood to the sacred fire, must perform the penance of an *Avakīrṇi*.

१८८. भैक्षेण वर्तयेन्नित्यं नैकान्नादी भेवद्व्रती।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा स्मृता।।

188. Let the student persist constantly in such begging, but let him not eat the food of one person only, the subsistence of a student by begging, is held equal to fasting in religious merit.

१८९. व्रतवद्देवदैवत्ये पित्र्ये कर्मण्यथर्षिवत्।
काममभ्यर्थितोऽश्नीयाद् व्रतमस्य न लुप्यते।।

189. When he is asked on a solemn act in honour of the Gods or the Manes, he may eat at his pleasure the food of a single person; observing, however, the laws of abstinence and the austerity of an anchoret, thus the rule of his order is kept inviolate.

१९०. ब्राह्मणस्यैव कर्मैतदुपदिष्टं मनीषिभिः।
राजन्यवैश्ययोस्त्वेवं नैतत्कर्म विधीयते।।

190. This conduct is, indeed, indicated by the wise for a *Brāhmaṇa*; but this conduct is not ordered thus for a Kṣatriya or Vaiśya.

१९१. चोदितो गुरुणा नित्यमप्रचोदित एव वा।
कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च।।

191. Directed by his preceptor or not directed, he shall take special care of his lessons, and in things conducive to his preceptor's benefit each day.

१९२. शरीरं चैव वाचं च बुद्धीन्द्रियमनांसि च।
नियम्य प्राञ्चलिस्तिष्ठेद्वीक्षमाणो गुरोर्मुखम्।।

192. Controlling his body, speech, intellect, senses and mind, let him sit with the palms of his hand, united together, looking at the face of his preceptor.

१९३. नित्यमुद्धृतपाणिः स्यात्साध्वाचारः सुसंयतः।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः।।

193. He should ever have his arm bare, well-behaved and composed if addressed, ''Be seated!'' let him sit opposite his *Guru*.

१९४. हीनान्नवस्त्रवेषः स्यात्सर्वदा गुरुसन्निधौ।
उत्तिष्ठेत्प्रथमं चास्य चरमं चैव संविशेत्।।

194. In the presence of his preceptor let him always have the worse food, clothes, and garments; Let him rise before and go to rest after his preceptor.

१९५. प्रतिश्रवणसम्भाषे शयानो न समाचरेत्।
नासीनो न च भुञ्जानो न तिष्ठन्न पराङ्मुखः।।

195. He should not listen to and converse with (his teacher), while lying down; nor while seated, nor while eating, nor while standing, nor with his face turned away.

१९६. आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः।
प्रयुद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः।।

196. He should do (these) standing, when the teacher is seated; advancing towards him, when he is standing; going forward to him, when he advances; and running after him, when he runs.

१६७. पराङ्मुखस्याभिमुखो दूरस्थस्यैत्य चान्तिकम्।
प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः।।

197. If his face be averted, going round to front him, from left to right; if he be at a little distance, approaching him; if reclined, bending to him; and, if he stands ever so far off, running towards him.

१६८. नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ।
गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत्।।

198. When his teacher is high, let his bench be always placed low, when his preceptor's eye can observe him, let him not sit carelessly at ease.

१६६. नोदाहरेदस्य नाम परोक्षमपि केवलम्।
न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम्।।

199. He shall not utter his preceptor's name even at his back. He must not mimic his gait, speech or voice.

२००. गुरोर्यत्र परीवादो निन्दा वाऽपि प्रवर्तते।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः।।

200. Where there is detraction or even blame of (his) Guru, he must there stop both ears, or go from thence elsewhere.

२०१. परिवादात्खरो भवति श्वा वै भवति निन्दकः।
परिभोक्ता कृमिर्भवति कीटो भवति मत्सरी।।

201. By censuring the preceptor, he will be born an ass, by defaming him, a dog, by using his goods without leave, a small worm by envying his merit, a larger insect or reptile.

२०२. दूरस्थो नाचयेदेनं न क्रुद्धो नान्तिके स्त्रियाः।
यानासनस्थश्चैवैनमवरुह्याभिवादयेत्।।

202. He shall not worship his Guru from a distance nor when angry or in the company of ladies. And so, if on a vehicle or seat, having descended, he should pay him respect.

२०३. प्रतिवातेऽनुवाते च नासीत गुरुणा सह।
असंश्रवे चैव गुरोर्न किंचिदपि कीर्तयेत्।।

203. He must not sit with his Guru to the leward or windward of him; and he should not even tell anything out of hearing of his Guru.

२०४. गोऽश्वोष्ट्रयानप्रासादस्रस्तरेषु कटेषु च।
आसीत गुरुणा सार्धं शिलाफलकनौषु च।

204. In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat, he may sit by the side of his preceptor.

२०५. गुरोगुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत्।
न चानिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत्।।

205. When his preceptor's preceptor is present, he should behave with him as his own preceptor, while residing in his preceptor's house, he shall not accost even his own parents without first having obtained the preceptor's permission.

२०६. विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु।
प्रतिषेधत्सु चाधर्मान्हितं चोपदिशत्स्वपि।।

206. This is likewise ordained as his constant behaviour towards his other instructors in science; towards his elder paternal kinsmen; towards all, who may restrain from sin, and all, who give him salutary advice.

२०७. श्रेयःसु गुरुवद्वृत्तिं नित्यमेव समाचरेत्।
गुरुपुत्रेषु चार्येषु गुरोश्चैव स्वबन्धुषु।।

207. Let him also ever behave towards the excellent as towards his Guru; also towards his Guru's worthy sons, and towards his Guru's own kinsmen.

२०८. बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि।
अध्यापयन्गुरुसुतो गुरुवन्मानमर्हति।।

208. The son of his preceptor, whether younger or of equal age, or a student, if he be capable of teaching the Veda, deserves the same honour with the preceptor himself, when he is present at any sacrificial act.

२०९. उत्सादनं च गात्राणां स्नापनोच्छिष्टभोजने।
न कुर्याद्‌गुरुपुत्रस्य पादयोश्चावनेजनम्।।

209. But he must not perform for the son of his teacher the duty of rubbing his limbs, or of bathing him, or of eating what he leaves, or of watching his feet.

२१०. गुरुवत्प्रतिपूज्याः स्युः सवर्णा गुरुयोषितः।
असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनैः।।

210. The wife of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with mere accosting and by rising the seat.

२११. अभ्यञ्जनं स्नापनं च गात्रोत्सादनमेव च।
गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम्।।

211. Anointing, bathing, as also shampooing the limbs and dressing the hair, are not to be done (by him) for a Guru's wife.

२१२. गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः।
पूर्णविंशतिवर्षेण गुणदोषौ विजानता।।

212. A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she is a young one, by clasping her feet.

२१३. स्वभाव एष नारीणां नराणामिह दूषणम्।
अतोऽर्थान्न प्रमाद्यन्ति प्रमदासु विपश्चितः।।

213. To defile men is the nature of women. Hence the wise are never infatuated nor un-circumspect about them.

२१४. अविद्वांसमलं लोके विद्वांसमपि वा पुनः।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम्।।

214. For, woman can lead astray in this world an ignorant, or, again, even a learned man when subject to lust and anger.

२१५. मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत्।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति।।

215. One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the senses of a man, and they sometimes overwhelm even the wise.

११६. कामं तु गुरुपत्नीनां युवतीनां युवा भुवि।
विधिवद्वन्दनं कुर्यादसावहमिति ब्रुवन्।।

216. If desired, the young pupil may accost a youthful wife of his preceptor, according to the rule, by mentioning his name as I am so and so (that accost you).

२१७. विप्रोष्य पादग्रहणमन्वहं चाभिवादनम्।
गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन्।।

217. Having been from home, he should, remembering the duty of the good, touch the feet of his Guru's wives, and salute them every day.

२१८. यथा खनन्खनित्रेण नरो बार्यधिगच्छति।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति।।

218. As by digging the earth with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires all the knowledge which is contained in his Guru.

२१९. मुण्डो वा जटिलो वा स्यादथवा स्याच्छिखाजटः।
नैनं ग्रामेऽभिनिम्लोचेत्सर्यो नाभ्युदियात्क्वचित्।।

219. A Brahmacārin, whose head is clean shaved, or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of a village.

२२०. तं चेदभ्युदियात्सूर्यः शयानं कामचारतः।
निम्लोचेद्वाऽप्यविज्ञानाज्जपन्नुपवसेद्दिनम्।।

220. If without his knowledge the sun rises or even sets while he is asleep voluntarily, let him fast a day, muttering the *Gāyatrī*.

२२१. सूर्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः।
प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतैनसा।।

221. He, who remains asleep at the time of setting or rising sun and does not perform *prāyaścita* gets associated with great sin.

२२२. आचम्य प्रयतो नित्यमुभे संध्ये समाहितः।
शुचौ देशे जपञ्जप्यमुपासीत यथाविधि।।

222. Both in the morning and evening let him be pure and self controlled, mutter the *Gāyatrī* and pray, sitting in a holy place, as per the rule.

२२३. यदि स्त्री यद्यवरजः श्रेयः किंचित्समाचरेत्।
तत्सर्वमाचरेद्युक्तो यत्र वाऽस्य रमेन्मनः।।

223. If a woman or a *dvija* does any good act, he should do that all or in which his mind may delight.

२२४. धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः।।

224. The highest good is said to consist in virtue and wealth; by some in wealth and lawful pleasure; by some, in virtue alone; by others, in wealth alone; but the chief good is an assemblage of all three.

२२५. आचार्यश्च पिता चैव माता भ्राता च पूर्वजः।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः।।

225. The preceptor is living image of *Brahma*, the father is that of *Prajāpati*; the mother is the living image of the earth, and the brother is one's own self.

२२६. आचार्यो ब्रह्मणो मूतिः पिता मूर्तिः प्रजापतेः।
माता पृथिव्या मूर्तिस्तु भ्राता स्वो मूर्तिरात्मनः।।

226. Hence, a man, and especially a Brāhmaṇa, even being oppressed by them shall not insult a father, a mother, or an elder brother.

२२७. यं मातापितरौ क्लेशं सहेते सम्भवे नृणाम्।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि।।

227. Even in the course of a hundred years, a son cannot repay the trouble which his parents have undergone for the purpose of bringing him up.

२२८. तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते।।

228. Let him constantly do what is good to his parents, and especially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all *Tapas*.

२२९. तेषां त्रयाणां शुश्रूषा परमं तप उच्यते।
न तैरनभ्यनुज्ञातो धर्ममन्यं समाचरेत्।।

229. Serving of these three constitutes the highest *Tapa*; without their permission, he shall not practise any other piety.

२३०. त एव हि त्रयो लोकास्त एव त्रय आश्रमाः।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः।।

230. Those three represent the three worlds, they are the three orders of the society. They are the three Vedas, they are the three fires.

२३१. पिता वै गार्हपत्योऽग्निर्माताऽग्निर्दक्षिणः स्मृतः।
गुरुराहवनीयस्तु साऽग्नित्रेता गरीयसी।।

231. The father is the house-hold fire; the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world.

२३२. त्रिष्वप्रमाद्यन्नेतेषु त्रींल्लोकान्विजयेद्गृही।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते।।

232. A house-holder, who does not commit any folly in respect of these, conquers three worlds; effulgent as a god, he, even in his mortal frame, is enabled to enjoy the felicity of heaven.

२३३. इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम्।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते।।

233. By means of devotion to his mother he conquers this world, by devotion to his father he conquers the middle world and by devotion to his preceptor he attains to the region of *Brahma*.

२३४. सर्वे तस्यादृता धर्मा यस्यैते त्रय आदृताः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः।।

234. He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues.

२३५. यावत् त्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत्।
तेष्वेव नित्यं शुश्रूषां कुर्यात्प्रियहिते रतः।।

235. So long as these three live, he should not practise any other virtue; let him tenderly serve them and always do whatever is good and pleasant to them.

२३६. तेषामनुपरोधेन पारत्र्यं यद्यदाचरेत्।
तत्तन्निवेदयेत्तेभ्यो मनोवचनकर्मभिः।।

236. Whatever other virtues he practised by mind, speech and acts, for his good in the other world, he shall inform thereof.

२३७. त्रिष्वेतेष्वितिकृत्यं हि पुरुषस्य समाप्यते।
एष धर्मः परः साक्षादुपधर्मोऽन्य उच्यते।।

237. (By acting thus) toward those three, the obligation of a man is indeed completed; that (is) plainly the highest religious duty; other (duty) is called subordinate religious duty.

२३८. श्रद्दधानः शुभां विद्यामाददीतावरादपि।
अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि।।

238. A faithful man may receive pure knowledge even from a low-caste man; the highest virtue from the lowest, a jewel of a woman even from a bad family.

२३९. विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम्।
अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम्।।

239. Ambrosia can be extracted even from poison; elegant speech, even from a child; good conduct, even from an enemy, gold even from impurity.

२४०. स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम्।
विविधानि च शिल्पानि समादेयानि सर्वतः।।

240. From all are to be accepted, women, gems, knowledge, duty, purity, good speech, and the various arts.

२४१. अब्राह्मणादध्ययनमापत्काले विधीयते।
अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः।।

241. In time of distress learning the Veda from one not a *Brāhmaṇa* is enjoined, and attendance and obedience to (him as) to a Guru as long as the study lasts.

२४२. नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत्।
ब्राह्मणे चाननूचाने काङ्क्षन्गातिमनुत्तमाम्।।

242. But a pupil, who seeks the incomparable path to heaven, should not live to the end of his days in the dwelling of a preceptor, who is not *Brāhmaṇa*, or who has not read all the Vedas with their Angas.

२४३. यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले।
युक्तः परिचेरेदेनमाशरीरविमोक्षणात्।।

243. If he anxiously desires to pass his whole life in the house of a teacher, he must serve him with assiduous care, till he be released from his mortal frame.

२४४. आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम्।
स गच्छत्यञ्जसा विप्रो ब्रह्मणः सद्म शाश्वतम्।।

244. That *Brāhmaṇa*, who has dutifully attended his preceptor till the dissolution of his body, passes directly to the eternal mansion of God.

२४५. न पूर्वं गुरवे किञ्चिदुपकुर्वीत धर्मवित्।
स्नास्यंस्तु गुरुणाऽऽज्ञप्तः शक्त्या गुर्वर्थमाहरेत्।।

245. Let not a virtuous Vedic student pay any money to his preceptor or he returns from his house after finishing his career. After having bathed with the permission of his Guru, he must pay him a honorarium according to his pecuniary circumstances.

२४६. क्षेत्रं हिरण्यं गामश्वं छत्रोपानहमासनम्।
धान्यं शाकं च वासांसि गुरवे प्रीतिमावहेत्।।

246. A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables, clothes, or whatever he is capable of giving him, with that he shall evoke the pleasure of his preceptor.

२४७. आचार्ये तु खलु प्रेते गुरुपुत्रे गणान्विते।
गुरुदारे सपिण्डे वा गुरुवद् वृत्तिमाचरेत्।।

247. On the death of his preceptor to a qualified son of his, or to his widowed wife, or to a cognate of his, he shall behave as his preceptor.

२४८. एतेष्वविद्यामानेषु स्नानासनविहारवान्।
प्रयुञ्जानोऽग्निशुश्रूषां साधयेद्देहमात्मनः।।

248. In the absence of all these three, let him, make use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening each day) and thereby make himself competent to attain *Brahma*.

२४९. एवं चरति यो विप्रो ब्रह्मचर्यमविप्लुतः।
स गच्छत्युत्तमस्थानं न चेहाजायते पुनः।।

249. A *Brāhmaṇa*, who thus undeviatingly practises the vow of *Brahmacarya* obtains an excellent status, affer death, and the necessity and does not take birth again.

- - - - -

इति मानवे धर्मशास्त्रे
भृगुप्रोक्तायां संहितायां
द्वितीयोऽध्यायः।।

- - - - -

अथ तृतीयोऽध्यायः

CHAPTER III

१. षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम्।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा।।

1. In his preceptor's house, a Brahmacārin should practise the vow of (studying) the three Vedas for thirty-six years, or for a half or a quarter of that period, or for a period necessary to fully comprehend them.

२. वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम्।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत्।।

2. Or having studied (all) the Vedas, or two Vedas, or a single Veda, in the proper order without the least deviation from, he shall enter the order of the house-holder.

३. तं पंतीतं स्वधर्मेण ब्रह्मदायहरं पितुः।
स्त्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा।।

3. A Brahamcārin, renowned for the completion of his vow of a Vedic study, and who has studied the Vedas from his father or preceptor, and is about to enter the order of the house-holder, he should be presented with a cow, and a cup of honey, when he, decorated with garlands of flowers, will be found seated in his bed.

४. गुरुणाऽनुमतः स्नात्वा समावृत्तो यथाविधि।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम्।।

4. Having bathed with the permission of his Guru at the termination of his vow, a Brahman shall marry a wife of his own caste, possessed of auspicious signs.

५. असपिण्डा च या मातुरसगोत्रा च या पितुः।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने।।

5. For the purposes of marriage and sexual intercourse, a girl not related to his mother by the tie of Sapiṇḍa relationship, nor to his father as a Sagotra, is suitable.

६. महान्त्यपि समृद्धानि गोजाविधनधान्यतः।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत्।।

6. Though great (and) prosperous, with cow, goats, sheep, wealth, and grain, let him avoid for marriage ties, these ten families.

७. हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम्।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च।।

7. That by which rites are neglected, which has no males, which possesses not the Vedas (chandas) (the members of) which are hairy, or have piles; also families (afflicted) with consumption, dyspepsia, epilepsy, albinoism, and leprosy.

८. नोद्वहेत्कपिलां कन्यां नाधिकांगीं न रोगिणीम्।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम्।।

8. Let him not marry a tawny maiden, nor one with superfluous members, nor a sickly (maiden), nor one without hair, or with excessive hair, nor a chatterbox, nor one red-eyed.

९. नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम्।।

9. Nor one called after a star, a tree, (or) a river; nor one called after barbarians or a mountain; nor one called a bird, snake, or slave; nor one with a terrifying name.

१०. अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम्।

तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम्।।

10. Let him marry a woman not malformed, with a prosperous name, that walks like a *haṁsa* or elephant, with slender hair-locks and teeth, (and) soft-bodied.

११. यस्यास्तु न भवेद् भ्राता न विज्ञायेत वा पिता।

नोपयच्छेत तां प्राज्ञः पुत्रिकाधर्मशङ्कया।।

11. But she, who has not a brother, (or whose) father is not known, let not a wise man marry her, through fear of the law about a daughter's son.

१२. सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्मणि।

कामतस्तु प्रवृत्तानामिमाः स्युः क्रमशो वराः।।

12. For the first marriage of the twice-born classes, a woman of the same class is recommended; but for such, as are impelled by indination to marry again, women in the direct order of the classes are to be preferred.

१३. शूद्रैव भार्या शूद्रस्य सा च स्वा च विशः स्मृते।

ते च स्वा चैव राज्ञश्च ताश्च स्वा चाग्रजन्मनः।।

13. A Śūdra woman only must be the wife of a Śūdra, she and a Vaiśya, of a Vaiśya; they two and a Kṣatriya, of a Kṣatriya; those two and a Brāhmaṇī, of a Brahman.

१४. न ब्राह्मणक्षत्रिययोरापद्यपि हि तिष्ठतोः।

कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्योपदिश्यते।।

14. A woman of the servile class is not mentioned, even in the recital of any ancient story, as the first wife of a

Brahman or of a Kṣatriya, though in the greatest difficulty to find a suitable match.

१५. हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः।
कुलान्येव नयन्त्याशु ससन्तानानि शूद्रताम्।।

15. Men of the twice-born classes, who, through weakness of intellect, irregularity marry women of the lowest class, very soon degrade their families and progeny to the state of Śūdras :

१६. शूद्रावेदी पतत्यत्रेरुतथ्यतनयस्य च।
शौनकस्य सुतोत्पत्त्या तदपत्यतया भृगोः।।

16. According to Atri and Utathya's son, one who marries a Śūdra woman falls by the act; according to Śaunaka, (he falls) by the birth of a son; according to Bhṛgu, by the birth of his (the son's) son.

१७. शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम्।
जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते।।

17. By lying with a Śūdra woman in his bed, a Brāhmaṇa falls into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism.

१८. दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु।
नाश्नन्ति पितृदेवास्तन्न च स्वर्गं स गच्छति।।

18. The oblations offeied by a twice-born one, who is assisted by a Śūdra woman in the capacity of his principal married wife in the rite of a Pitri or Daiva Śrāddha ceremony, neither the manes, nor the devinities partake of. Even by practising hospitality to *Atithis*, he cannot ascend to heaven, after death.

१९. वृषलीफेनपीतस्य निःश्वासोपहतस्य च।
तस्यां चैव प्रसूतस्य निष्कृतिर्न विधीयते।।

19. By sucking the lips of a Śūdra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find successor.

२०. चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान्।
अष्टाविमान्समासेन स्त्रीविवाहान्निबोधत।।

20. Eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world.

२१. ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽऽसुरः।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः।।

21. *Brāhma, Daiva, Ārṣa, Prājāpatya, Āsra, Gāndharva, Rākṣasa* and *Paiśācā*.

२२. यो यस्य घर्म्यो वर्णस्य गुणदोषौ च यस्य यौ।
तद्वः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान्।।

22. Discuss all the forms of marriage which are proper for each of the social order, the merit and demerit, which pertain to each such form, and the benefit or otherwise which the offspring of each form can cerod to its parents.

२३. षडानुपूर्व्या विप्रस्य क्षत्रस्य चतुरोऽवरान्।
विट्शूद्रयोस्तु तानेव विद्याद्धर्म्यानराक्षसान्।।

23. The six forms (of marriage) commencing with the first one (Brāhma), are proper for Brāhmaṇas, the four forms counted from the end (Paiśacā) are not sinful for Kṣatriyas, and the same set excepting that of Rākṣasa shall be regarded as proper for Vaiśyas, and Śūdras.

२४. चतुरो ब्राह्मणस्याद्यान्प्रशस्तान्कवयो विदुः।
राक्षसं क्षत्रियस्यैकमासुरं वैश्यशूद्रयोः।।

24. The four forms (of marriage), the seers have ordained as proper for Brāhamaṇa; only the Rakṣasa form as

proper for Kṣatriyas, and the Asura form as proper for Vaiśyas and Śūdra.

२५. पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह।
पैशाचश्चासुरश्चैव न कर्तव्यौ कदाचन।।

25. Out of these five forms of marriage, three are lawful, and two are unlawful. A man should not either marry a wife in the Paiśācā or in the Asura form, since these two forms are prohibited :

२६. पृथक्पृथग्वा मिश्रौ वा विवाहौ पूर्वचोदितौ।
गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ।।

26. A marriage, whether effected in the pure Gāndharva, or in the pure Rākṣasa form, or in a mode which is a combination of both of them, is primarily lawful for a Kṣhatriya.

२७. आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम्।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः।।

27. The form of marriage, in which a decorated bride, with ornaments, is given in marriage to an erudite, good-charactered bridegroom, especially invited by the bride's father himself to receive her, is called Brāhma.

२८. यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते।
अलंकृत्य सुतादानं दैवं धर्मं प्रचक्षते।।

28. But they term the Daiva rite, the gift of a daughter, after having adorned her, to a sacrificial priest rightly doing his work in a sacrifice begun.

२६. एकं गोमिथुनं द्वे वा वरादादाय धर्मतः।
कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते।।

29. The gift in due form of a maiden, is called the Ārṣa rite, when a pair or two of cattle have been legally received from the bridegroom.

३०. सहोभौ चरतां धर्ममिति वाचाऽनुभाष्य च।
कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः।।

30. The gift of a maiden is called the Prājapātya rite, after reverencing and addressing with the words, ''together do you both duty''.

३१. ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म उच्यते।।

31. The gift of a maiden voluntarily after having presented to the kinsmen and the maiden wealth as much as he can, is called the Āsura rite.

३२. इच्छयाऽन्योन्यसंयोगः कन्यायाश्च वरस्य च।
गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसम्भवः।।

32. The voluntary connection of a maiden and a man is to be known as a Gāndharva union, which arises from lust.

३३. हत्वा छित्त्वा च भित्त्वा च क्रोशन्तीं रुदतीं गृहात्।
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते।।

33. The forcible abduction from home of a maiden crying out and weeping, after slaying and wounding and breaking in, is called the Rākṣasa form.

३४. सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति।
स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः।।

34. Where (a person) secretly approaches a girl asleep, intoxicated, or confused, that the most sinful of unions, is the Paiśācā, the eighth and lowest form.

३५. अद्भिरेव द्विजाग्र्याणां कन्यादानं विशिष्यते।
इतरेषां तु वर्णानामितरेतरकाम्यया।।

35. The marriage of Brāhmaṇa must be preceded by the rite of water-gifting, but the marriage of a member of any other caste may be preceded by negotiated with a formal betrothal, if the parties mutually desire it so.

३६. यो यस्यैषां विवाहानां मनुना कीर्तितो गुणः।
सर्वं श्रृणुत तं विप्राः सर्वं कीर्तयतो मम।।

36. Among these marriages, what quality is ascribed by Manu to each, hear now, O Brahmins, hear it all from me, who fully declares it.

३७. दश पूर्वान्परान्वंश्यानात्मानं चैकविंशकम्।
ब्राह्मीपुत्रः सुकृतकृन्मोचयेदेनसः पितृन्।।

37. The son of a Brāhmī, or wife by the first ceremony, redeems from sin, if he performs virtuous acts, ten ancestors, ten descendants, and himself the twenty-first person.

३८. देवोढाजः सुतश्चैव सप्त सप्त परावरान्।
आर्षोढाजः सुतस्त्रींस्त्रीन्षट् षट् कायोढजः सुतः।।

38. A son, born of a wife by the Daiva marriage, redeems seven and seven in higher and lower degrees; of a wife by the Ārṣa, three and three; of a wife by the Prājāpatya, six and six.

३९. ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्व्यशः।
ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसंमताः।।

39. By four marriages, the Brāhma and so forth, in direct order, are born sons illumined by the Veda, learned men, beloved by the learned.

४०. रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः।
पर्याप्तभोगा धर्मिष्ठा जीवन्ति च शतं समाः।।

40. Adorned with beauty, and with the quality of goodness, wealthy, famed, amply gratified with lawful enjoyments, performing all duties, and living a hundred years.

४१. इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः।।

41. But of the other remaining bad marriages, are born cruel, untruthful sons, hating the Vedas and duty.

४२. अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत्।।

42. A blameless offspring arises from blameless marriages of women among mortals; from blameworthy (marriages) a blamable (offspring is born) to men; therefore one should avoid the blamable (marriages).

४३. पाणिग्रहणसंस्कारः सवर्णासूपदिश्यते।
असवर्णास्वयं ज्ञेयो विधिरुद्वाहकर्मणि।।

43. The ceremony of joining hands is appointed for those, who marry women of their own castes; but, with women of a different castes, the following marriage ceremonies are to be observed.

४४. शरः क्षत्रियया ग्राह्यः प्रतोदो वैश्यकन्यया।
वसनस्य दशा ग्राह्या शूद्रयोत्कृष्टवेदने।।

44. By a Kṣatriya woman an arrow is to be held at (her) marriage with a higher caste men; by a Vaiśya maiden, a goat; by a Śūdra woman, the skirt of a garment.

४५. ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया।।

45. Let a husband devoted to his wife approach (her) in (due) season; and he, being fond of her, may approach her with desire for intercourse at all times, except at the *parva* days.

४६. ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः।
चतुर्भिरितरैः सार्धमहोभिः सद्विगर्हितैः।।

46. Sixteen days and nights in each month, with four distinct days neglected by the virtuous, are called the natural season of women.

४७. तासामाद्याश्चतस्त्रस्तु निन्दितैकादशी च या।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः।।

47. Of those sixteen, the four first, the eleventh, and the thirteenth, are reprehended; the ten remaining nights are approved.

४८. युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु।
तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम्।।

48. Some say, that on the even nights are conceived sons; on the odd nights, daughters; therefore let the man, who wishes for a son, approach his wife in due season on the even nights.

४९. पुमान्पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः।
समेऽपुमान्पुंस्त्रियौ या क्षीणेऽल्पे च विपर्ययः।।

49. A boy is in truth produced by the greater quantity of the semen; and a girl, by the greater quantity of the female; by equality a eunuch, or a boy and a girl; by weakness or deficiency, is occasioned a failure of conception.

५०. निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन्।
ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन्।।

50. One who avoids women on the blameworthy nights, and on eight others, is like a student, in whatsoever order (he may be) living.

५१. न कन्यायाः पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि।
गृह्णंच्छुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी।।

51. A learned father of a maiden should never take a consideration, not even a little, (on her marriage); for a man, who takes a consideration through greed, is a seller of child.

५२. स्त्रीधनानि तु ये मोहादुपजीवन्ति बान्धवाः।
नारी यानानि वस्त्रं वा ते पापा यान्त्यधोगतिम्।।

52. Sinful relations, who, through delusion, subsist on a woman's property, (or take) a woman's vehicle or clothes, go to hell.

५३. आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैव तत्।
अल्पोऽप्येवं महान्वाऽपि विक्रयस्तावदेव सः।।

53. Some say that the pair of cattle (given) at an Ārṣa marriage is a consideration; that is false. Be it even small or great, it is indeed a sale.

५४. यासां नाददते शुल्कं ज्ञातयो न स विक्रयः।
अर्हणं तत्कुमारीणामानृशंस्यं च केवलम्।।

54. For whom relatives do not take a consideration, it is not a sale, it is merely a token of affection for them, and is harmless.

५५. पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः।।

55. Women are to be honoured and adorned by fathers and brothers, by husbands, as also by brother-in-laws, who desire much prosperity.

५६. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः।।

56. Where women are honoured, there the gods rejoice; but where they are not honoured, there all rites are fruitless.

५७. शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम्।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा।।

57. Where females are made miserable the family of him, who makes them so, very soon wholly perishes; but, where they are not unhappy, the family always increases.

५८. जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः।।

58. On whatever houses the women of a family, not being duly honoured, pronounce an imprecation, those houses, with all that belong to them, utterly perish, as if destroyed by a sacrifice for the death of an enemy.

५६. तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च।।

59. Let those women, therefore, be continually supplied with ornaments, dress and food, at festivals and at jubilees, by men desirous of wealth.

६०. सन्तुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम्।।

60. In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent.

६१. यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत्।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते।।

61. Certainly, if the wife be not elegantly attired, she will not exhilarate her husband, and, if her lord wants hilarity, offspring will not be produced.

६२. स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम्।
तस्यां त्वरोचमानायां सर्वमेव न रोचते।।

62. A wife being adorned, her whole house is embellished; but, if she be destitute of ornament, all will be deprived of decoration.

६३. कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च।
मुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च।।

63. By culpable marriages, by omission of prescribed ceremonies, by neglect of reading the Veda, and by irreverence towards a Brahmin, great families are sunk to a low state.

६४. शिल्पेन व्यवहारेण शूद्रापत्यैश्च केवलैः।
गोभिरश्वैश्च यानैश्च कृष्या राजोपसेवया।।

64. By pursuing handicraft or agriculture, by begetting children on a Śūdra wife, by trafficking in cows, horses or carts, by entering the kings service.

६५. अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम्।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः।।

65. By officiating as a priest at the sacrifice of one, who ought not to be so served, by living in open hostility to the Vedas, and by their non-study Brāhmaṇas degrade their families.

६६. मन्त्रतस्तु समृद्धानि कुलान्यल्पधनान्यपि।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः।।

66. Families, rich in the opulence of *Vedic* studies and in the performance of *Vedic* sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families of the land in point of renown and dignity.

६७. वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि।
पञ्चयज्ञविधानं च पक्तिं चान्वाहिकीं गृही।।

67. In the nuptial, house holder shall perform, according to the ordinance, all the house-hold rites, as well as the five great sacrifices; likewise over that fire shall be cooked the daily food of the house-hold.

६८. पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन्।।

68. A house-holder has five places where animal lives are destroyed; viz hearth, the grinding stone, the broom-stick, the pestle and motar, and the stool for the water-pitcher, kill animal-life, when preforming their proper functions.

६९. तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः।
पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम्।।

69. For the purpose of explaining all these in their course, the five great sacrifices have been ordained by the great sages, for house-holder (to be performed) daily.

७०. अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम्।।

70. The sacrifice of *Brahma* consists in teaching the *Vedas,* offering oblations or libation to the manes is called a *Pitṛ-yajña*, burnt offerings to the deities constitue a *Deva-yajña* : offering oblations (food) to the animals is called a *Bhūta-yajña*, while hospitality to chance-guests is called a *Nṛ-yajña*.

७१. पञ्चैतान्यो महायज्ञान्न हापयति शक्तितः।
स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते।।

71. By not suffering the daily performance of these five sacrifices to be omitted, house-holder, even living in his house, is not associated with the sin committed the five life-killing places in house-hold, *pancāsun*.

७२. देवताऽतिथिभृत्यानां पितृणामात्मनश्च यः।
न निर्वपति पञ्चानामुच्छ्वासन्न सजीवति।।

72. He, who does not feed the deities, guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifice, is a dead man.

७३. अहुतं च हुतं चैव तथा प्रहुतमेव च।
ब्राह्मयं हुतं प्राशितं च प्रञ्चयज्ञान्प्रचक्षते।।

73. The five great sacrifices are called *Ahutam, Hutam, Prahutam, Brahmahutam* and *Prāsitam*.

७४. जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः।
ब्राह्मयं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम्।।

74. A Brahma-Yajña or muttering of *Mantras* is called *Ahutam:* offering oblations (food) to the beasts is called *Prahutam;* hospitality to men, guests and Brāhmaṇas in special, is called *Brahmahutam,* and offering oblations to the manes in connection with the daily Śrāddhas is called *Prasitam*.

७५. स्वाध्याये नित्ययुक्तः स्याद्दैवे चैवेह कर्मणि।
दैवकर्मणि युक्तो हि बिभर्तीदं चराचरम्।।

75. In the event of his in capacity of practising hospitality to chance-guests, etc., he should be constantly engaged in studying the *Vedas*, in making burnt offerings to the divinities. In doing works of the deities, supports all the universe.

७६. अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः।।

76. Libations of clarified butter duly cast in the sacrifical fire ascend to the sun; from the sun originates the rain; form the rain do the provisions; and form the provisions, the creatures.

७७. यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः।।

77. Just as all creatures subsist by deriving support from air, so do the other states subsist by deriving support from the house-holder.

७८. यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम्।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही।।

78. Because men in all the three states, are sustained by house-holders only, with knowledge and food. Therefore, the house-holder is the highest state.

७९. स सन्धार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः।।

79. That state, which cannot be maintained by men with weak organs should be kept up with care by one desiring imperishable heaven and also undying happiness in this world.

८०. ऋषयः पितरो देवा भूतान्यतिथयस्तथा।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता।।

80. Sages, Pitṛs, Gods, elementals and guests have expectations from family-men; one who knows should fulfil (one's duty) towards them.

८१. स्वाध्यायेनार्चयेयेतर्षीन्होमैर्देवान्यथाविधि।
पितृन्श्राद्धैश्च नृनन्नैर्भूतानि बलिकर्मणा।।

81. One should worship, according to law, the sages by Vedic study, the gods by homa-offerings, the Pitṛs by śrāddha offerings, the men by food and the elementals by the offering of Bali.

८२. कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्वाऽपि पितृभ्यः प्रीतिमावहन्।।

82. One should daily offer Śrāddha with food, or with water, or with milk, roots and fruits, - (thereby) bringing pleasure to the Pitṛs.

८३. एकमप्याशयेद्विप्रं पित्रर्थे पाञ्चयज्ञिके।
न चैवात्राशयेत्कश्चिद्वैश्वदेवं प्रति द्विजम्।।

83. At that (Śrāddha) which forms part of the five sacrifices, one should feed even one Brāhmaṇa in honour of the pitṛs; and on this occasion, he shall not feed any Brāhmaṇa in honour of the Vishvadevasa.

८४. वैश्वदेवस्य सिद्धस्य गुह्येऽग्नौ विधिपूर्वकम्।
आभ्यः कुर्याद्देवताभ्यो ब्राह्मणो होममन्वहम्।।

84. Out of the food cooked in the domestic fire, for the Vishvadevas, the Brāhmaṇa shall every day offer, according to rule, Homa to these deities.

८५. अग्नेः सोमस्य चैवादौ तयोश्चैव समस्तयोः।
विश्वेभ्यश्चैव देवेभ्यो धन्वन्तरय एव च।।

85. First to Agni and to Soma, then to both these together, then to the Vishvadevas and to Dhanvantari.

८६. कुह्वै चैवानुमत्यै च प्रजापतय एव च।
सहद्यावापृथिव्योश्च तथा स्विष्टकृतेऽन्ततः।।

86. To Kuhū, to Anumati, and to Prajāpati; then to Dyauḥ-Pṛthivi jointly, and finally to Sviṣṭakṛt.

८७. एवं सम्यग्घविर्हुत्वा सर्वदिक्षु प्रदक्षिणम्।
इन्द्रान्तकाप्पतीन्दुभ्यः सानुगेभ्यो बलिं हरेत्।।

87. Having thus duly offered the oblation into fire, he should place Bali-offerings in all directions, proceeding towards his right to Indra, Antaka, Appati and Indu, along with their followers.

८८. मरुद्भ्य इति तु द्वारि क्षिपेदप्स्वद्भ्य इत्यपि।
वनस्पतिभ्य इत्येवं मुसलोलूखले हरेत्।।

88. Saying, "this to the Maruts", he should make in offering at the door; also one in water, saying, "this to the Apas;" and he should make in offering on the pestle and mortar, saying, "this to the Vanaspatis."

८९. उच्छीर्षके श्रियै कुर्याद् भद्रकाल्यै च पादतः।
ब्रह्मवास्तोष्पतिभ्यां तु वास्तुमध्ये बलिं हरेत्।।

89. He should make in offering to Śhri on the "head" and to Bhadrakāli on the "feet;" for Brahman and Vāstoṣpati, he should place an offering in the centre of the Homestead.

९०. विश्वेभ्यश्चैव देवोभ्यो बलिमाकाश उत्क्षिपेत्।
दिवाचरेभ्यो भूतेभ्यो नक्तञ्चारिभ्य एव च।।

90. The offering to the Vishvadevas, he should throw into the sky; as also to the Elementals, roaming in the day and to those roaming at night.

९१. पृष्ठवास्तुनि कुर्वीत बलिं सर्वात्मभूतये।
पितृभ्यो बलिशेषं तु सर्वं दक्षिणतो हरेत्।।

91. These offerings, one should make in the upper dwelling, for the purpose of acquiring all kinds of food. The entire remnant of the offerings, he should offer towards the South, to the Pitṛs.

९२. शुनां च पतितानां च श्वपचां पापरोगिणाम्।
वायसानां कृमीणां च शनकैर्निर्वपेद् भुवि।।

92. He should gently place on the ground food for dogs, outcasts, Cāṇḍālas, persons afflicted with filthy diseases, birds and insects.

९३. एवं यः सर्वभूतानि ब्राह्मणा नित्यमर्चति।
स गच्छति परं स्थानं तेजोमूर्ति पथर्जुना।।

93. The Brāhmaṇa, who thus daily honours all beings becomes endowed with a body of Light, and goes to the highest place, by the straight path.

९४. कृत्वैतद् बलिकर्मैवमतिथिं पूर्वमाशयेत्।
भिक्षां च भिक्षवे दद्याद्विधिवद् ब्रह्मचारिणे।।

94. Having performed this rite of offerings, he should first feed his guest and then give alms in the proper form, to one, who is mandicant and a 'Brahmacārin'.

९५. यत्पुण्यफलमाप्नोति गां दत्त्वा विधिवद्गुरोः।
तत्पुण्यफलमाप्नोति भिक्षां दत्त्वा द्विजो गृही।।

95. The twice-born house-holder, giving alms, obtains the same reward for merit, which reward for merit one obtains by giving a cow, in the proper form, to his teacher.

९६. भिक्षामप्युदपात्रं वा सत्कृत्य विधिपूर्वकम्।
वेदतत्त्वार्थविदुषे ब्राह्मणायोपपादयेत्।।

96. Let alms, or pictchers full of water be gifted to a Brāhmaṇa, thoroughly conversant with the meanings of the

Vedas, by one duly worshipping him, and muttering words of benediction.

९७. नश्यन्ति हव्यकव्यानि नराणामविजानताम्।
भस्मीभूतेषु विप्रेषु मोहाद्दत्तानि दातृभिः।।

97. Oblations offered to the manes and deities by men, who, ignorant of the true spirit of gift-making, make gift to out Brāhmaṇas, certainly do perish.

९८. विद्यातपःसमृद्धेषु हुतं विप्रमुखाग्निषु।
निस्तारयति दुर्गाच्च महतश्चैव किल्बिषात्।।

98. Oblations cast in the mouth -fire of a Brāhmaṇa, kindled with the energy of Vedic study and penitential austerities, succour one great danger and from great sin as well.

९९. संप्राप्ताय त्वतिथये प्रदद्यादासनोदके।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम्।।

99. Let a house-holder give a cushion, and water for washing his feet to an *Atithi,* arrived at his house without invitation, and duly offer him cooked rice with curries etc., according to his might.

१००. शिलानप्युञ्छतो नित्यं पञ्चाग्नीनपि जुह्वतः।
सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन्।।

100. A Brāhmaṇa guest, happening to remain unfed and unattended to even in the house of a house-holder, who daily lives upon the pickings of the field, or worships the five fires, carries away the merit of all his pious acts.

१०१. तृणानि भूमिरुदकं वाक्चतुर्थी च सुनृता।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन।।

101. Grasses, place, water and kind word as the forth-even these never fall in the house of good people.

१०२. एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते।।

102. A Brāhmaṇa, who resides for a single night in the house of another, is called an *Atithi,* Since there is no certainty of his staying there, the next day he is called an *Atithi*.

१०३. नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा।
उपस्थितं गृहे विद्याद्भार्या यत्राग्नयोऽपि वा।।

103. A Brāhmaṇa living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an *Atithi*.

१०४. उपासते ये गृहस्थाः परपाकमबुद्धयः।
तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनाम्।।

104. Those foolish house-holders, who wait upon the food cooked by others, become, after death, on that account, cattle belonging to the givers of food.

१०५. अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना।
काले प्राप्तस्त्वकाले वा नास्यानश्नन्गृहे वसेत्।।

105. The guest brought by the sun in the evening, should not be driven away by the house-holder. Arrived in time, or not in time, he shall not stay in his house without taking food.

१०६. न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत्।
धन्यं यशस्यमायुष्यं स्वर्ग्यं वाऽतिथिपूजनम्।।

106. He himself should not eat what he does not offer to his guest. The honouring of guests is conducive to wealth, fame, longevity and heaven.

१०७. आसनावसथौ शय्यामनुव्रज्यामुपासनाम्।
उत्तमेषूत्तमं कुर्याद्धीने हीनं समे समम्।।

107. Cushions, bedsteats, beddings, following and worship should differ according to the stations of Atithis. Better cushions, etc, should be given to *Atithis* of superior status, ordinary ones to *Atithis* of equal rank with the host, and inferior ones to Atithis or inferior rank (in life).

१०८. वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत्।
तस्याप्यन्नं यथाशक्ति प्रदद्यान्न बलिं हरेत्।।

108. On the Vishvadeva having been finished, if another guest should happen to arrive, - for him also he should provide food to the best of his ability; but he shall not make any offering (out of that food).

१०६. न भोजनार्थं स्वे विप्रः कुलगोत्रे निवेदयेत्।
भोजनार्थं हि ते शंसन्वान्ताशीत्युच्यते बुधैः।।

109. A house-holder eat that himself which his *Atithi* has not partaken of; hospitality to an *Atithi* brings wealth, fame, and longevity, and ensures heaven to him, who practises it.

११०. न ब्राह्मणस्य त्वातिथिगृहे राजन्य उच्यते।
वैश्यशूद्रौ सखा चैव ज्ञातयो गुरुरेव च।।

110. In a Brāhmaṇa's house, the Kṣatriya is not called a 'guest' nor the Vaiśya or the Śūdra, nor his friends or relations, or his teacher.

१११. यदि त्वतिथिधर्मेण क्षत्रियो गृहमाव्रजेत्।
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत्।।

111. If a Kṣatriya should happen to come to one's house in the character of a guest, one may feed him also, after the Brāhmaṇas have eaten.

११२. वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्मिणौ।
भोजयेत्सह भृत्यैस्तावानृशंस्यं प्रयोजयन्।।

112. The Vaiśya and the Śūdra also, when aprived in the family in the character of guests, he should feed, along with his servants, - showing his compassionate disposition.

११३. इतरानपि सख्यादीन्सम्प्रीत्या गृहमागतान्।
प्रकृत्यान्नं यथाशक्ति भोजयेत्सह भार्यया।।

113. He should feed other friends who come to his house with pleasure the food as per his strength with wife.

११४. सुवासिनीः कुमारीश्च रोगिणो गर्भिणीः स्त्रियः।
अतिथिभ्योऽग्र एवैतान्भोजयेदविचारयन्।।

114. He shall unhesitatingly feed newly married daughters and daughters-in-law, infants, sick folks and pregnant women in the house before feeding the *Atithis*.

११५. अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्ते विचक्षणः।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः।।

115. He, who without having fed the above named persons, and the *Atithis* in the house, first eats anything himself, does not know that, his body will be devoured by dogs and valtures, after death.

११६. भुक्तवत्स्वथ विप्रेषु स्वेषु भृत्येषु चैव हि।
भुञ्जीयातां ततः पश्चादवशिष्टं तु दम्पती।।

116. The master and mistress of the house shall eat what remains after feeding the Brāhmaṇa as guests, relations and servants.

११७. देवानृषीन्मनुष्यांश्च पितॄन्गृह्याश्च देवताः।
पूजयित्वा ततः पश्चाद् गृहस्थः शेषभुग्भवेत्।।

117. After worshipping the deities, *Ṛṣis*, guests, manes and the house-hold divinites with oblations of boiled rice, house-holder eat his food at the end.

११८. अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात्।
यज्ञशिष्टाशनं ह्यतत्सतामन्नं विधीयते।।

118. He, who cooks food for his own use, eats sin; food which is the residue of sacrificial oblations, is recommended by the virtuous.

११६. राजर्त्विक्स्नातकगुरून्प्रियश्वशुरमातुलान्।
अर्हयेन्मधुपर्केण परिसंवत्सरात् पुनः।।

119. One's King, *Ṛttvika, Snātaka,* preceptor, son-in law, father-in-law or maternal-uncle, happening to call at his house after the lapse of a year, he shall welcome by first offering him a cup of honey *(madhuparkam)*.

१२०. राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ।
मधुपर्केण सम्पूज्यौ न त्वयज्ञ इति स्थितिः।।

120. A King or a Snātaka, happening to call at his house within a year on the occasion of a sacrificial ceremony, he shall welcome in the method of *Madhuparka,* and not otherwise.

१२१. सायं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत्।
वैश्वदेवं हि नामैतत्सायं प्रातविधीयते।।

121. Each evening the housewife shall offer oblations of cooked rice, without muttering any *Mantras*; to the Vishva-devas, inasmuch as such offerings are enjoined to be made, each morning and evening.

१२२. पितृयज्ञं तु निर्वर्त्य विप्रश्चेन्दुक्षयेऽग्निमान्।
पिण्डान्वाहार्यकं श्राद्धं कुर्यान्मासानुमासिकम्।।

122. Month after month, on the moonless day, the *Brāhmaṇa* with the fire shall, after having performed the pitṛyajṇa, offer the *"Piṇḍānvāhāryaka."*

१२३. पितृणां मासिकं श्राद्धमन्वाहार्यं विदुर्बुधाः।
तच्चामिषेण कर्तव्यं प्रशस्तेन प्रयत्नतः।।

123. Monthly Śrāddhas offered by men to their manes are called *Anvāharyam* by the wise; commendable meat-offering should be made to them on these occasions.

१२४. तत्र ये भोजनीयाः स्युर्ये च वर्ज्या द्विजोत्तमाः।
यावन्तश्चैव यैश्चान्नैस्तान् प्रवक्ष्याम्यशेषतः।।

124. I am now going to describe fully which and how many *Brāhmaṇas* should be fed at it, and on what food,- as also those that should be avoided.

१२५. द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा।
भोजयेत् सुसमृद्धोऽपि न प्रसज्जेत विस्तरे।

125. Two *Brāhmaṇas* shall be fed on the occasion of a *Daiva Śrāddha* ceremony; and three, on the occasion of a *Pitṛ Śrāddha*; or one *Brāhmaṇa* on each such occasion enough to feed many *Brāhmaṇas*, he shall not exceed the number.

१२६. सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदः।
पञ्चैतान्विस्तरो हन्ति तस्मान्नेहेत विस्तरम्।।

126. Respectful treatment, place and time, purity and the qualities of *Brāhmaṇas*; a large company hampers these five; therefore one shall not seek a large company.

१२७. प्रथिता प्रेतकृत्यैषा पित्र्यं नाम विधुक्षये।
तस्मिन् युक्तस्यैति नित्यं प्रेतकृत्यैव लौकिकी।।

127. This rite (of offering oblations to the manes) on each new moon day, is said to be conducive to the benfit

manes. He, who is constantly engaged in performing this *Smarta* rite, acquires it.

१२८. श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः।
अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम्।।

128. Givers shall give *Brāhmaṇas*, well-read in the *Vedas,* the oblations of food they have offered to the manes and deities; give to the most deserving recipients (*Brāhmaṇas*), they bear great fruits.

१२६. एकैकमपि विद्वांसं दैवे पित्र्ये च भोजयेत्।
पुष्कलं फलमाप्नोति नामन्त्रज्ञान् बहूनपि।।

129. A *Brāhmaṇa* shall feed a single *Brāhmaṇa*, conversant with *Vedas,* on the occasion of *Śraddha* offered to the manes or deities; great is the merit which he shall acquire by feeding such a single (*Brāhmaṇa*) there being no merit in feeding a large number of *Brāhmaṇas,* who are ignorant of *Vedic Mantras*.

१३०. दूरादेव परीक्षेत ब्राह्मणं वेदपारगम्।
तीर्थं तद्धव्यकव्यानां प्रदाने सोऽतिथिः स्मृतः।।

130. Well conversant with the *Vedas*, are the vehicles for conveying the oblations to the manes and deities. Gifts made unto such *B*r*āhmaṇas* are as meritorious as gifts made unto *Atithis*.

१३१. सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते।
एकस्तान् मन्त्रवित् प्रीतः सर्वानर्हति धर्मतः।।

131. In the *Śrāddha* where thousands of *Brāhmaṇas*, ignorant of the *Vedas,* are fed; if a single *Veda*-knowing *Brāhmaṇa* therein, is satisfied with the *Śrāddha* repast, the merit of feeding such thousands on the occasion is acquired by feeding that *Brāhmaṇa* alone.

१३२. ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च।
न हि हस्तावसृग्दिग्धौ रुधिरेणैव शुद्ध्यतः।।

132. Oblations offered to the manes and deities should be given to *Brāhmaṇas,* who are the most excellent in respect of knowledge, blood-stained hands are not washed pure with blood.

१३३. यावतो ग्रसते ग्रासान् हव्यकव्येष्मन्त्रवित्।
तावतो ग्रसते प्रेत्य दीप्तशूलष्ट्र्यर्ययोगुडान्।।

133. A *Brāhmaṇa*, ignorant of the *Vedas,* shall have to eat as many morsels of burning spear-heads after death, as he eats of the *Śrāddha* oblations to the manes and deities in life.

१३४. ज्ञाननिष्ठा द्विजाः केचित्तपोनिष्ठास्तथाऽपरे।
तपःस्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथाऽपरे।।

134. Some twice-born persons excel in learning; others excel in austerities; some others excel in austerities and Vedic study, and others again excel in rites.

१३५. ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः।
हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि।।

135. Oblations offered to the manes shall he given to *Brāhmaṇas* devoted to the knowledge of self to eat, oblations offered to deities should be duly given to all these four classes of *Brāhmaṇas*.

१३६. अश्रोत्रियो पिता यस्य पुत्रः स्याद् वेदपारगः।
अश्रोत्रियो वा पुत्रः स्यात् पिता स्याद्वेदपारगः।।

136. If a father happen to be ignorant of the Veda, whose son is thoroughly versed in the Veda, - and if the son happens to be ignorant of the Veda and the father is thoroughly versed in the Veda.

१३७. ज्यायांसमनयोर्विद्याद्यस्य स्याच्छ्रोत्रियः पिता।
मन्त्रसम्पूजनार्थं तु सत्कारमितरोऽर्हति।।

137. Of these two, one should regard him as superior whose father is learned in the Veda; while the other deserves honour for the sake of the veneration due to the Veda.

१३८. न श्राद्धे भोजयेन्मित्रं धनैः कार्योऽस्य संग्रहः।
नारिं न मित्रं यं विद्यात्तं श्राद्धे भोजयेद् द्विजम्।।

138. At a Śrāddha one should not feed a friend; his acquisition shall be made by means of riches. At a Śrāddha one should feed him, whom he regards neither as friend nor as foe.

१३९. यस्य मित्रप्रधानानि श्राद्धानि च हवींषि च।
तस्य प्रेत्य फलं नास्ति श्राद्धेषु च हविःषु च।।

139. A *Śrāddha*, offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world.

१४०. यः सङ्गतानि कुरुते मोहाच्छ्राद्धेन मानवः।
स स्वर्गाच्च्यवते लोकाच्छ्राद्धमित्रो द्विजाधमः।।

140. A person (*Brāhmaṇa*) who, out of ignorance, tries to make friendship through the instrumentality of a *Śrāddha* repast, that worst of *Brāhmaṇas*, for acquiring such *Śrāddha* friends, falls from heaven.

१४१. सम्भोजनी साऽभिहिता पैशाची दक्षिणा द्विजैः।
इहैवास्ते तु सा लोके गौरन्धेवैकवेश्मनि।।

141. A *Śrāddha* repast, given to one's friends and relations, is called a fiendish repast by the *Ṛṣis*. Like blind cows huddled together in one pen such a repast may contribute to cement in this world, but gives no benefit in the next.

१४२. यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम्।
तथाऽनृचे हविर्दत्त्वा न दाता लभते फलम्।।

142. As a sower, by sowing seeds in a alkaline soil, reaps no harvest, so a giver, by giving oblations *(i.e. feeding)* to *Brāhmaṇa*, ignorant of the Vedas, (in connetion with a *Śraddha*), derives no benefit.

१४३. दातॄन्प्रतिग्रहीतृंश्च कुरुते फलभागिनः।
विदूषे दक्षिणां दत्त्वा विधिवत् प्रेत्य चेह च।।

143. A honorarium, duly given to an erudite (Veda knowing) *Brāhmaṇa*, makes its giver and recipient entitled to religious merits both in this world and the next.

१४४. कामं श्राद्धेऽर्चयेन्मित्रं नाभिरूपमपि त्वरिम्।
द्विषता हि हविर्भुक्तं भवति प्रेत्य निष्फलम्।।

144. If the qualified *Brāhmaṇa* is not available, better it to feed a friend or a relation than to feed an erudite foe on the occasion of *Śraddha* ceremony, as oblations offered to a foe fail to bear any fruits in the next world.

१४५. यत्नेन भोजयेच्छ्राद्धे बह्वृचं वेदपारगम्।
शाखान्तगमथाध्वर्युं छन्दोगं तु समाप्तिकम्।।

145. On the occasion of a *Śrāddha* repast, let him carefully feed a *Brāhmaṇa*, who has studied the *Ṛk, Yajus,* or the Sama Veda with its sub-divisons (such as the *mantras, Brāhmaṇas,* etc.).

१४६. एषामन्यतमो यस्य भुञ्जीत श्राद्धमर्चितः।
पितॄणां तस्य तृप्तिः स्याच्छाश्वती साप्तपौरुषी।।

146. If any one of these should dine, duly honoured, at the *Śrāddha* performed by a certain person, there would be ever-lasting satisfaction for his ancestors, lasting till the seventh degree (of descendants).

१४७. एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।
अनुकल्पस्त्वयं ज्ञेयः सदा सद्भिरनुष्ठितः।।

147. The aforesaid Veda-knowing *Brāhmaṇas* (*Śrotriyas* should be regarded as the worthiest recipients of *Śrāddha* oblations, offered by a man to the manes or deties, the following are their substitues whom the wise shall feed when such Śrotriyas would be unavailable.

१४८. मातामहं मातुलं च स्वस्रोयं श्वशुरं गुरुम्।
दौहित्रं विट्पतिं बन्धुमृत्विग्याज्यौ च भोजयेत्।।

148. One may feed the maternal grand-father, the maternal uncle, the sister's son, father-in-law, the teacher, the daughter's son, the son-in-law, a relative, the priest and him at whose sacrifices the performer officiates.

१४६. न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित्।
पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः।।

149. At the rite in honour of the gods, the man knowing the law shall not examine the Brāhmaṇa. But when the rite in honour of the Pitṛs comes to be performed, he shall examine him carefully.

१५०. ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः।
तान् हव्यकव्ययोर्विप्राननर्हान् मनुरब्रवीत्।।

150. Manu has declared those *Brāhmaṇas* undeserving of (receiving) the offerings to Gods and Pitṛs, who are thieves, outcastes and eunuchs, as also those that have the behaviour of atheists.

१५१. जटिलं चानधीयानं दुर्बलं कितवं तथा।
याजयन्ति च ये पूगांस्ताश्च श्राद्धे न भोजयेत्।।

151. One should not feed, at a śrāddha, one with braided hair, who is not learned, one who is hairless, the gambler, and those who sacrifices for hosts.

१५२. चिकित्सकान् देवलकान्मांसविक्रयिणस्तथा।
विपणेन च जीवन्तो वर्ज्याः स्युर्हव्यकव्ययोः।।

152. Healers, temple-attendants, meat-sellars and those living by trade-these should be avoided at rites performed in honour of Gods and Pitṛs.

१५३. प्रेश्यो ग्रामस्य राज्ञश्च कुनखी श्यावदन्तकः।
प्रतिरोद्धा गुरोश्चैव त्यक्ताग्निर्वार्धुषिस्तथा।।

153. Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (*Brāhmaṇas*) who have renounced their sacred fires and religious rites (enjoined to be performed in) the *Vedas* and *Smṛti*, or live unsury.

१५४. यक्ष्मी च पशुपालश्च परिवेत्ता निराकृतिः।
ब्रह्मद्विट् परिवित्तिश्च फणाभ्यन्तर एव च।।

154. *Brāhmaṇas* suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brothers have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the *Brāhmaṇas*, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries) made by others for the public weal.

१५५. कुशीलवोऽवकीर्णी च वृषलीपतिरेव च।
पौनर्भवश्च काणश्च यस्य चोपपतिर्गृहे।।

155. An actor, one who has broken the vows of continence, the husband of a Śūdra woman, the son of a re-married woman, one who has only one eye, and he in whose house lives the paramour.

१५६. भृतकाध्यापको यश्च भृतकाध्यापितस्तथा।
शुद्रशिष्यो गुरुश्चैव वाग्दुष्टः कुण्डगोलकौ।।

156. He who teaches the *Vedas* for money, as well as he who learns them from him, he who has got Śūdra disciples or teaches Śūdra students, a harsh tongued (*Brāhmaṇa*), and sons born in adultery during the life time or after the death of their mother's husband.

१५७. अकारणपरित्यक्ता मातापित्रोर्गुरोस्तथा।
ब्राह्मैर्यौनैश्च सम्बन्धैः संयोगं पतितैर्गतः।।

157. The forsaker, without cause, of his mother, father and superior, and he who has formed a connection, through the relationship of either Veda or marriage, with outcastes.

१५८. अगारदाही गरदः कुण्डाशी सोमविक्रयी।
समुद्रयायी बन्दी च तैलिकः कूटकारकः।।

158. The house-burner, the poisoner, one who eats the food of an adulteres son, the seller of soma, the sea-voyager, the bird, the dealer in oils and the perjuror.

१५६. पित्रा विवदमानश्च कितवो मद्यपस्तथा।
पापरोग्यभिशस्तश्च दाम्भिको रसविक्रयी।।

159. One quarrelling with one's father, the keeper of a gambling house, the drunkard, one afflicted with a foul disease, one accused of sins, the hypocrite, and the dealer in essence.

१६०. धनुःशराणां कर्ता च यश्चाग्रेदिधिषूपतिः।
मित्रध्रुग्द्यूतवृत्तिश्च पुत्राचार्यस्तथैव च।।

160. The maker of bows and arrows, he whose wife dallies with another person and he who makes love to his brother's widow, he who injures a friend, he who subsists by gambling and he who has his own son for his teacher.

१६१.. भ्रामरी गण्डमाली च श्वित्र्यथो पिशुनस्तथा।
उन्मत्तोऽन्धश्च वर्ज्याः स्युर्वेदनिन्दक एव च।।

161. An epileptic, one having a string of scrofulous swellings, one who suffers from leucoderma, the backbiter, the lunatic, the blind man, and the derider of the Veda-all these should be avoided.

१६२. हस्तिगोऽश्वोष्ट्रदमको नक्षत्रैर्यश्च जीवति।
पक्षिणां पोषको यश्च युद्धाचार्यस्तथैव च।।

162. The tames of elephants, bulls, horses or camels, one who subsists on stars, bird-keeper and the teacher of warfare.

१६३. स्रोतसां भेदको यश्च तेषां चावरणे रतः।
गृहसंवेशको दूतो वृक्षारोपक एव च।।

163. He who diverts water-courses, he who is addicted to obstructing them, the house-planner, the messenger and the tree-planter.

१६४. श्वक्रीडी श्येनजीवी च कन्यादूषक एव च।
हिंस्रो वृषलवृत्तिश्च गणानां चैव याजकः।।

164. He who sports with dogs, the falconer, the defiler or virgins, the cruel man, he who derives his subsistence from Śūdras, and he who sacrifices to the gaṇas.

१६५. आचारहीनः क्लीबश्च नित्यं याचनकस्तथा।
कृषिजीवी श्लीपदी च सद्भिर्निन्दित एव च।।

165. One devoid of right conduct, the man without vigour, the costant beggar, he who lives by agriculture, one suffering from elephantiasis, and he who is spoken ill of by good men.

१६६. औरभ्रिको माहिषिकः परपूर्वापतिस्तथा।
प्रेतनिर्यातकश्चैव वर्जनीयाः प्रयत्नतः।।

166. The sheep-dealer, the buffalo keeper, the husband of a woman who had another previous husband, the carrier of the dead - all these should be avoided with care.

१६७. एतान् विगर्हिताचारानपाङ्क्तेयान् द्विजाधमान्।
द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत्।।

167. A good and erudite *Brāhmaṇa* must reject all these (i.e. the aforesaid) vile and condemnable *Brāhmaṇas*, who disgrace the row, the eaters in the *Srādha* repast.

१६८. ब्राह्मणस्त्वनधीयानस्तृणाग्निरिव शाम्यति।
तस्मै हव्यं न दातव्यं नहि भस्मनि हूयते।।

168. A *Brāhmaṇa*, who has not studied the *Vedas,* is like to rush fire that soon extinguished, to him oblations must not be offered, as no one casts fire offerings in the ashes.

१६९. अपाङ्क्तदाने यो दातुर्भवत्यूर्ध्वं फलोदयः।
दैवे हविषि पित्र्ये वा तत्प्रवक्ष्याम्यशेषतः।।

169. The merit which the giver acquires in the other world by giving oblations to the *Brāhmaṇa* unto anfit be give access to a row of diners, in to connection with a Śrāddha offered to the manes, or to the deities, now hear I describe in detail.

१७०. अव्रतैर्यद् द्विजैर्भुक्तं परिवेत्त्रादिभिस्तथा।
अपाङ्क्तेयैर्यदन्यैश्च तद्वै रक्षांसि भुञ्जते।।

170. Whatever is eaten by *Brāhmaṇas*, who are non-observant of the *Vedic* or *S'āstric* vows, or by those who are guilty of the sin of *Parivettā,* or by *Brāhmaṇas* who are unnt to sit in the row of diners (Pānkteyas) in a Śrāddha repast, is eaten by monsters.

१७१. दाराग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः।।

171. A younger, who marries or kindles brother the sacred fire before his elder (brother) has married or kindled such a fire, is called a *Parivetta,* the latter a *Parivitti*.

१७२. परिवित्तिः परिवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दातृयाजकपञ्चमाः।।

172. A *Parivitti,* a *Parivetta,* the bride given away in such a marriage, the giver of the bride and the priest who solemnizes the marriage ceremony, all these five, go to hell, (after death).

१७३. भ्रातुर्मृतस्य भार्यायां योऽनुरज्येत कामतः।
धर्मेणापि नियुक्तायां स ज्ञेयो दिधिषूपतिः।।

173. He who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion is called the husband of a deceased elder brother's widows.

१७४. परदारेषु जायेते द्वौ सुतौ कुण्डगोलकौ।
पत्यौ जीवति कुण्डः स्यान्मृते भर्तरि गोलकः।।

174. Sons begotten by a man on another's wife, are called either *Kuṇḍas* or *Golakas*. The son of a woman, born during the life time of her lawful husband, is called a *Kuṇḍa,* while a son begotten on a widow, after the demise of her husband, is called a *Golaka*.

१७५. तौ तु जातौ परक्षेत्रे प्राणिनौ प्रेत्य चेह च।
दत्तानि हव्यकव्यानि नाशयेते प्रदायिनाम्।।

175. *Śrāddha* oblations offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next).

१७६. अपाङ्क्त्यो यावतः पाङ्क्त्यान् भुञ्जानाननुपश्यति।
तावतां न फलं तत्र दाता प्राप्नोति बालिशः।।

176. If a Brāhmaṇa, unfit to be invited to a *Śrāddha* repast *(Apānkteya)*, sees a number of competent *Brāhmaṇas*

eating their meal (in connection therewith) the unfortunate giver repast, is of the deprived of the merit of feeding that number of *Brāhmaṇas*, seen eating by the *Apānkteya* one.

१७७. वीक्ष्यान्धो नवतेः काणः षष्टेः श्वित्री शतस्य तु।
पापरोगी सहस्रस्य दातुर्नाशयते फलम्।।

177. In the event of the dinner being thus looked at by a completely blind *Apankteya,* the giver of the repast is deprived of that much merit, as is acquired by feeding ninety *Brāhmaṇas*; looked at one by one blind in the one eye, he is robbed of the merit, which is acquired by feeding sixty *Brāhmaṇas*; looked at by a leper (leucodernic *Brāhmaṇa*) or by one afflicted with a sinful malady, he is robbed which is acquired by feeding a hundered of *Brāhmaṇas*.

१७८. यावतः संस्पुशेदङ्गैर्ब्राह्मणाञ्छूद्रयाजकः।
तावतां न भवेद्दातुः फलं दानस्य पौर्तिकम्।।

178. If a *Brāhmaṇa*, who is the priest of Śūdras, touches with his limbs any number of worthy *Brāhmaṇas*, eating a *Śrāddha* repast in the same row with him, the giver of the repast is deprived of the merit of feeding the *Brāhmaṇas* so touched by the priest.

१७९. वेदविच्चापि विप्रोऽस्य लोभात् कृत्वा प्रतिग्रहम्।
विनाशं व्रजति क्षिप्रमामपात्रमिवाम्भसि।।

179. Even a Veda-knowing *Brāhmaṇa*, who has accepted, out of greed, any gift *Brāhmaṇa* who serves as the priest of Śūdras, shall meet his doom, like an unbaked clay-pot (immersed) in water.

१८०. सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम्।
नष्टं देवलके दत्तमप्रतिष्ठं तु वार्धुषौ।।

180. A Gift made unto a *Brāhmaṇa* seller of *Soma plant* is like unexcreta, gift made unto a professional physician is

like to pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (Devala), while that which is given to a usurer (*Brāhmaṇa*) cannot stand before the deity.

१८१. यत्तु वाणिजके दत्तं नेह नामुत्र तद्भवेत्।
भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे।।

181. The gift made to a trader (*Brāhmaṇa*) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a *Brāhmaṇa* who is the son of faithless widow, born after her husband's demise.

१८२. इतरेषु त्वपाङ्क्त्येषु यथोद्दिष्टेष्वसाधुषु।
मेदोसृङ्मांसमज्जास्थि वदन्त्यन्नं मनीषिणः।।

182. Oblations offered to the manes and deities, if they are given to the aforesaid impious and condemnable *Brāhmaṇas,* who are not fit to be invited to *Śrāddha* repast, are like to blood, fat, flesh, marrow, bones etc. this is what the wise say.

१८३. अपाङ्क्त्योपहता पङ्क्तिः पाव्यते यैर्द्विजोत्तमैः।
तान्निबोधत कात्स्न्र्येन द्विजाग्र्यान् पङ्क्तिपावनान्।।

183. Here me speak in detail of those foremost of *Brāhmaṇas,* whose presence sanctifies a row (of diners) in a *Śrāddha* repast, which has been sullied by the presence of an *Apānkteya Brāhmaṇa*, (not fit to sit in the row).

१८४. अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च।
श्रोत्रियान्वयजाश्चैव विज्ञेयाः पंक्तिपावनाः।।

184. Those (*Brāhmaṇas*), who are foremost (i.e., well read in all the Vedas and Vedāṅgas, and whose ten ancestors were well conversant with the Vedas, are called sanctifiers of the row. *(Panktipāvanas)*.

१८५. त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णः षडङ्गवित्।
ब्रह्मदेयात्मसन्तानो ज्येष्ठसामग एव च।।

185. He, who has taken the vow of reading the *Trinachiketa*, or the three or has studied the six allied subjects of *Vedic* study, or sings the *Jyeṣtha saman*, or keeps the five sacred fires, or is the offspring of a marriage celebrated in the Brahma form (is a sanctifier of the row).

१८६. वेदार्थवित् प्रवक्ता च ब्रह्मचारी सहस्रदः।
शतायुश्चैव विज्ञेया ब्राह्मणाः पंक्तिपावनाः।।

186. He, who understands the meaning of the Veda, he who expounds it, the student, the giver of a thousand, the centenarian; - these Brāhmaṇas should be known as ''Sanctifiers of company.''

१८७. पूर्वेद्युरपरेद्युर्वा श्राद्धकर्मण्युपस्थिते।
निमन्त्रयेत् त्र्यवरान्सम्यग्विप्रान् यथोदितान्।।

187. On the occasion of a *Śrāddha*, at least three *Brāhmaṇas* possessing the aforesaid qualifications, should be respectfully invited on the day of the ceremony, or on the previous day.

१८८. निमन्त्रितो द्विजः पित्र्ये नियतात्मा भवेत्सदा।
न च छन्दांस्यधीयीत यस्य श्राद्धं च तद्भवेत्।

188. A *Brāhmaṇa*, on being invited to a repast given in connecion with a *Śrāddha* offering to the manes, shall obseve perfect continence and refrain from studying the *Vedas;* the celebrant of the *Śrāddha* ceremony shall as well observe the same (rules of conduct).

१८९. निमन्त्रितान् हि पितर उपतिष्ठन्ति तान्द्विजान्।
वायुवच्चानुगच्छन्ति तथासीनानुपासते।।

189. The manes do invisibly enter the persons of *Brāhmaṇas* invited (on the occasion of a *Śrāddha*), follow them like the air, sit by student them when they are seated.

१९०. केतितस्तु यथान्यायं हव्यकव्ये द्विजोत्तमः।
कथञ्चिदप्यतिक्रामन् पापः सूकरतां व्रजेत्।।

190. The best of *Brāhmaṇas*, who, when duly invited at the rite in honour of Gods and Pitṛs, happens, somehow, to neglect it, incurs sin and becomes a hog.

१९१. आमन्त्रितस्तु यः श्राद्धे वृषल्या सह मोदते।
दातुर्यद् दुष्कृतं किञ्चित्तत्सर्वं प्रतिपद्यते।।

191. If the man invited at the *Śrāddha* dallies with a woman, he takes upon himself all the sin that there may be in the giver.

१९२. अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः।।

192. The *Pitṛs* are the foremost gods, free from anger, ever intent on purity, chaste, rid of all means of offence, and supremely blessed.

१९३. यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः।
ये च यैरुपचर्याः स्युर्नियमैस्तान्निबोधत।।

193. Now fully learn from whom all these have their origin, and who are to be worshipped, by whom and by what rules.

१९४. मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः।।

194. Of Manu, the son of *Hiraṇyagarbha Marīhi* and the rest were sons; and the sons of all these sages have been declared to constitute the "Body of Pitṛs."

१९५. विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः।
अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुताः।।

195. The Somasads, the sons of Viraj, have been declared to be the pitṛs of the Sādhyas, and the Agniṣvāttas, the sons of Marīchi, are famed in the world as the pitṛs of the gods.

१९६. दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम्।
सुपर्णकिन्नराणां च स्मृता बर्हिषदोऽत्रिजाः।।

196. The Barhiṣads, the sons of Atri, are declared to be the pitṛs of Daityas, Dānavas, Yakṣas, Gandharvas, Uragas, Rākṣasas, Suparṇas and Kinnaras.

१९७. सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः।
वैश्यनामाज्यपा नाम शूद्राणां तु सुकालिनः।।

197. Those by name Somapās are the pitṛs of Brāhmaṇas; the Havirbhujas are the pitṛs of Kṣatriyas; those by name Ājyapas of Vaiśyas; and of Śūdras, sukālins.

१९८. सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः।
पुलस्त्यस्याज्यपाः पुत्रा वसिष्ठस्य सुकालिनः।।

198. Somapās are the sons of Kavi; Haviṣmats are the sons of Angiras; Ājyapas are the sons of Pulastya, and Sukalins of Vashiṣṭha.

१९९. अग्निदग्धानग्निदग्धान् काव्यान् बर्हिषदस्तथा।
अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्दिशेत्।।

199. *Agnidagdhās, Anagnidagdhās* (lit, not burnt in fire), *Kāvyas, Barhiṣadas, Agnishattas*, and *Saumyas* should be known as the manes of *Brāhmaṇas*.

२००. य एते तु गणा मुख्याः पितृणां परिकीतिताः।
तेषामपीह विज्ञेयं पुत्रपौत्रमनन्तकम्।।

200. Thus the principal ones among the manes have been described, ininite are the sons and grand-sons in this universe.

२०१. ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः।
देवेभ्यस्तु जगत्सर्वं चरं स्थाण्वनुपूर्वशः।।

201. From the *Ṛṣis* have orginated the *pitṛs* (Manes) and from the manes have sprung races of demons and divinities, and from the deities the world and the movable and immovable respectively have.

२०२. राजतैर्भाजनैरेषामथो वा राजतान्वितैः।
वार्यपि श्रद्धया दत्तमक्षयायोपकल्पते।।

202. Water, reverentally offered to the manes in a silver vessel, or in a vessel plated with silver, given them infinite satisfaction.

२०३. देवकार्याद् द्विजातीनां पितृकार्यं विशिष्यते।
दैवं हि पितृकार्यस्य पूर्वमाप्यायनं श्रुतम्।।

203. The performance of *Pitṛ Śrāddhas* (i.e., *Śrāddhas* offered to the manes) is more specifically obligatory on the twice-born ones than the performance of *Daiva Śrāddhas* (i.e. *Śrāddha*-offerings made to the deities).

२०४. तेषामारक्षभूतं तु पूर्वं दैवं नियोजयेत्।
रक्षांसि हि विलुम्पन्ति श्राद्धमारक्षवर्जितम्।।

204. For the protection of *Pitṛ Śrāddha* ceremony it should be pirceded by a *Daiva Śrāddha* offering. A *Śrāddha*, not protected in this manner, is destroyed by monsters.

२०५. दैवाद्यन्तं तदीहेत पित्राद्यन्तं न तद्भवेत्।
पित्राद्यन्तं त्वीहमानः क्षिप्रं नश्यति सान्वयः।।

205. One should endeavour to make it (the *Śrāddha*) begin and end with a rite in honour of the gods; it should never be one beginning and ending with a rite in honour of

the Pitṛs. One who tries to make it begin and end with a rite in honour of the pitṛs quickly perishes, along with his progeny.

२०६. शुचिं देशं विविक्तं च गोमयेनोपलेपयेत्।
दक्षिणाप्रवणं चैव प्रयत्नेनोपपादयेत्।।

206. Let him seek out one solitary and holy plot of land for the performance of a *Śrāddha* and plaster it with cow. The ground must be (artificially) made to slope towards the south, if it is not so by nature.

२०७. अवकाशेषु चोक्षेषु नदीतीरेषु चैव हि।
विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा।।

207. *Śrāddhas* offered to the manes on river-banks, in solitary places, in recesses of forests, etc., satisfy them to the greatest degree.

२०८. आसनेषूपक्लृप्तेषु बर्हिष्मत्सु पृथक्पृथक्।
उपस्पृष्टोदकान् सम्यग्विप्रांस्तानुपवेशयेत्।।

208. Seats with kuśa grass having been separately placed, he should seat the said *Brāhmaṇas* who have performed their ablations.

२०९. उपवेश्य तु तान्विप्रानासनेष्वजुगुप्सितान्।
गन्धमाल्यैः सुरभिभिरर्चयेद् देवपूर्वकम्।।

209. Having seated those unreproached Brāhmaṇas on those seats, he should worship them with sweet-smelling perfumes and garlands, beginning with those invited in honour of the Gods.

२१०. तेषामुदकमानीय सपवित्रांस्तिलानपि।
अग्नौ कुर्यादनुज्ञातो ब्राह्मणौ ब्राह्मणैः सह।।

210. Having presented to them water, and also sesamum along with kuśa-blade, the Brāhmaṇa, permitted by the *Brāhmaṇas* collectively, should make an offering into fire.

२११. अग्नेः सोमयमाभ्यां च कृत्वाप्यायनमादितः।
हविर्दानेन विधिवत् पश्चात्सन्तर्पयेत्पितॄन्।।

211. Having at first brought about the satisfaction of Agni and Some-Yama by the offering of sacrificial food, he should afterwards satisfy, according to rule, the Pitṛs.

२१२. अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत्।
यो ह्यग्निः स द्विजो विप्रैर्मन्त्रदर्शिभिरुच्यते।।

212. In the absence of fire, he shall make the offering into the Brāhmaṇa's hand; for it has been declared by the Brāhmaṇa seers of Vedic texts that what the fire is, that same is the Brāhmaṇa.

२१३. अक्रोधनान्सुप्रसादान्वदन्त्येतान्पुरातनान्।
लोकस्याप्यायने युक्ताञ्छ्राद्धदेवान्द्विजोत्तमान्।।

213. The foremost of the twice-born ones (*Brāhmaṇas*). devoid of all irascible feelings, ever graciously disposed, the oldest born in the economy of the universe, and perpetually engaged to promote the weal of the world, have been described by the Ṛṣis as the proper recipient deities of *Śrāddha* offerings (oblations).

२१४. अपसव्यमग्नौ कृत्वा सर्वमावृत्य विक्रमम्।
अपसव्येन हस्तेन निर्वपेदुदकं भुवि।।

214. All acts in connection with the fire-offering must be done by the offer, seated in, or looking towards, the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered.

२१५. त्रींस्तु तस्माद्धविःशेषात्पिण्डान्कृत्वा समाहिताः।
औदकेनैव विधिना निर्वपेद्दक्षिणामुखः।।

215. Let him make three *Piṇḍas* (oblations) out of the remnants of oblation cast in the fire; and facing the south, with his whole soul bent thereon, let him offer the same on the *Kuśa* blade, with *Pitṛ Tirtha* his right hand.

२१६. न्युप्य पिण्डांस्ततस्तांस्तु प्रयतो विधिपूर्वकम्।
तेषु दर्भेषु तं हस्तं निभृज्याल्लेपभागिनाम्।।

216. Then having offered the *Piṇḍas* on the *Kuśa* blades conformably to the rules (of his own school of *Gṛhya* Regulation), let him rub his hand over the *Kuśa roots* for the satisfaction of his three generations of ancestors, starting with his great grandfather, in the ascending line, who are fond of such pasty scrapings of oblations.

२१७. आचम्योदक्परावृत्य त्रिराचम्य शनैरसून्।
षड्ऋतूंश्च नमस्कुर्यात्पितॄनेव च मन्त्रवत्।

217. Then having directed his face towards the north, he must sip water, and gently practise three *prāṇāyamas,* and make obeisance to the six seasons of the year and to the manes.

२१८. उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः।
अवजिघ्रेच्च तान्पिण्डान्यथान्युप्तान्समाहितः।।

218. The residue of water, contained in the water-vessels shall be greatly poured out near each of the *Piṇḍas* (oblations), and the *Piṇḍas* shall be smelled in the order in which they have been offered.

२१९. पिण्डेभ्यस्त्वल्पिकां मात्रां समादायानुपूर्वशः।
तेनैव विप्रानासीनान्विधिवत्पूर्वमाशयेत्।।

219. Having, in due order of sequence, taken very small portions out of the balls, he shall first feed those same seated *Brāhmaṇas* with them, in accordance with rule.

२२०. ध्रियमाणे तु पितरि पूर्वेषामेव निर्वपेत्।
विप्रवद्वाऽपि तं श्राद्धे स्वकं पितरमाशयेत्।।

220. While his father holds, one should make the offering to the previous ancestors; or, he may feed his own father at the *Śrāddha* as a *Brāhmaṇa*.

२२१. पिता यस्य निवृत्तः स्याज्जीवेच्चापि पितामहः।
पितुः स नाम सङ्कीर्त्य कीर्तयेत्प्रपितामहम्।।

221. He, whose father is dead, but grandfather is living, should mention the great-grandfather after having pronounced the name of the father.

२२२. पितामहो वा तच्छ्राद्धं भुञ्जीतेत्यब्रवीन्मनुः।
कामं वा समनुज्ञातः स्वयमेव समाचरेत्।।

222. Manu has declared that either the grandfather may eat at that *Śrāddha*, or the man himself may, according to his will, perform it, after being permitted by him.

२२३. तेषां दत्त्वा नु हस्तेषु सपवित्रं तिलोदकम्।
तत्पिण्डाग्रं प्रयच्छेत स्वधैषामस्त्विति ब्रुवन्।।

223. Having poured into their hands water and sesamum along with kuśa blades, he should offer the top portion of the bali, saying "May this be svadhā to these".

२२४. पाणिभ्यां तूपसङ्गृह्य स्वयमन्नस्य वधितम्।
विप्रान्तिके पितृन्ध्यायञ्शनकैरुपनिक्षिपेत्।।

224. There, carrying the plate of boiled rice with his hands, he meditation on his departed ancestors, shall place it near the *Brāhmaṇas*, for serving the boiled rice to them.

२२५. उभयोर्हस्तवोर्मुक्तं यदन्नमुपनीयते।
तद्विप्रलुम्पन्त्यसुराः सहसा दुष्टचेतसः।।

225. The boiled rice, contained in a plate which is not carried with two hands, or is served out only with a single hand, is robbed by the malignant *Asuras* (demons).

२२६. गुणांश्च सूपशाकाद्यान् पयो दधि घृतं मधु।
विन्यसेत् प्रयतः पूर्वं भूमावेव समाहितः।।

226. Pure and with collected mind, he shall first place on the ground the accessories, such as soups and vegetables, etc., milk, butter, curd and honey.

२२७. भक्ष्यं भोज्यं च विविधं मूलानि च फलानि च।
हृद्यानि चैव मांसानि पानानि सुरभीणि च।।

227. Articles of confectionary sweet porridge, edible roots, fruit, palatable preparations of meat, and aromatic cordials.

२२८. उपनीय तु तत्सर्वं शनकैः सुसमाहितः।
परिवेषयेत प्रयतो गुणान् सर्वान् प्रचोदयन्।।

228. These should be gradually brought near *Brāhmaṇas* with undivided attention and served to them by commending the actual quantity served out at a time.

२२९. नास्रमापातयेज्जातु न कुप्येन्नानृतं वदेत्।
न पादेन स्पृशेदन्नं न चैतदवधूनयेत्।।

229. One must not shed tears at the time of serving out the dishes (to the *Brāhmaṇas*) nor give vent to anger, nor speak falsehood, nor scatter the boilded rice, nor touch it with his feet.

२३०. अस्रं गमयति प्रेतान् कोपोऽरीननृतं शुनः।
पादस्पर्शस्तु रक्षांसि दुष्कृतीनवधूननम्।।

230. Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts; a fit of anger at the time leads to the pleasure of one enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants.

२३१. यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः।
ब्रह्मोद्याश्च कथाः कुर्यात् पितॄणामेतदीप्सितम्।।

231. Articles of food, to which the *Brāhmaṇas* show a fondness at the time, must be unstintedly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes.

२३२. स्वाध्यायं श्रावयेत्पित्र्ये धर्मशास्त्राणि चैव हि।
आख्यानानीतिहासांश्च पुराणानि खिलानि च।।

232. During the *Śrāddha* repast *Vedas, Purāṇas, ltihāsas* asd *Khilas* should be recited to the *Brāhmaṇa* guests, when they would be eating.

२३३. हर्षयेद् ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः।
अन्नाद्येनासकृच्चैतान् गुणैश्च परिचोदयेत्।।

233. Being happy himself, he shall bring delight to the *Brāhmaṇas*; he shall feed them, gently and slowly, with dishes, and urge them repeatedly by means of seasonings.

२३४. व्रतस्थमपि दौहित्रं श्राद्धे यत्नेन भोजयेत्।
कुतपं चासने दद्यात्तिलैश्च विकिरेन्महीम्।।

234. Let him assiduously feed a religious student, related to the deceased to whom the *Śrāddha* is offered as a daughter's son, and honour him with the present of a blanket, and scatter sesame on the ground of the *Śrāddha*.

२३५. त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम्।।

235. Three things are sacred in a *Śrāddha*, viz., a daughter's son, a blanket and sesame; three things are commended in a *Śrāddha* ceremony viz., cleanliness (purity of mind and body), non-irascibility and absence of hurry.

२३६. अत्युष्णं सर्वमन्नं स्याद् भुञ्जीरंस्ते च वाग्यताः।
न च द्विजातयो ब्रूयुर्दात्रा पृष्टा हविर्गुणान्।।

236. All the food should be very hot, and they should eat with controlled speech; when asked by the giver. The *Brāhmaṇas* should not describe the qualities of the sacrificial food.

२३७. यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः।
पितरस्तावदश्नन्ति यावन्नोक्ता हविर्गुणाः।।

237. As long as the food remains warm, as long as the *Brāhmaṇas* eat that in silence, as long as they do not remark on the excellence of the food, so long the manes eat.

२३८. यद्वेष्टितशिरा भुङ्क्ते यद् भुङ्क्ते दक्षिणामुखः।
सोपानत्कश्च यद् भुङ्क्ते तद्वै रक्षांसि भुञ्जते।।

238. What the *Brāhmaṇa* eat with their heads, covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on the monsters (and not the manes) eat all that.

२३९. चाण्डालश्च वराहश्च कुक्कुटः श्वा तथैव च।
रजस्वला च षण्ढश्च नेक्षेरन्नश्नतो द्विजान्।।

239. Let not a Cāṇḍāla hog, a cock, a dog, a woman in her menses, or the enuch see these *Brāhmaṇas* eating a *Śrāddha* repast.

२४०. होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते।
दैवे कर्मणि पित्र्ये वा तद् गच्छत्ययथातथम्।।

240. Any thing looked at by (any of these creatures) in the course of a fire offering, gift-making, repast, or a *Srāddha* in honour of the manes of deitis, produces contrary effect.

२४१. घ्राणेन सूकरो हन्ति पक्षवातेन कुक्कुटः।
श्वा तु दृष्टिनिपातेन स्पर्शेनावरवर्णजः।।

241. A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile-caste man by his touch, destroys a *Śrāddha*.

२४२. खञ्जो वा यदि वा काणो दातुः प्रेष्योऽपि वा भवेत्।
हीनातिरिक्तगात्रो वा तमप्यपनयेत् पुनः।।

242. A lame or one-eyed man, or one who has a limb a less or excess, even it he chances to be a servant of the giver of the repast, must be removed from the place of the *Śrāddha*.

२४३. ब्राह्मणं भिक्षुकं वाऽपि भोजनार्थमुपस्थितम्।
ब्राह्मणैरभ्यनुज्ञातः शक्तितः प्रतिपूजयेत्।।

243. A house-holder or a mendicant or *Brāhmaṇa*, if he happens to ask for a meal on the occasion, he shall feed, according to his might, with the permission of the *Brāhmaṇas*, who are the eaters of the *Śrāddha* repast.

२४४. सार्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा।
समुत्सृजेद् भुक्तवतामग्रतो विकिरन् भुवि।।

244. All kinds of cooked curries and boiled rice etc., blended together and mixed with water, shall be deposited on *Kuśa* blades before the repasted *Brāhmaṇas*.

२४५. असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम्।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः।।

245. These leavings deposited on the Kuśa (grass) are unfit to be cast in the fire; they form the portions of spitis of deceased infants, and of faithless wives, who had left their husband's familes in life.

२४६. उच्छेषणं भूमिगतमजिह्मस्याशठस्य च।
दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते।।

246. The leavings of food cast on the ground in a *Śrāddha* repast is laid down as belonging to the portion of artless and energetic servant of the house.

२४७. आसपिण्डक्रियाकर्म द्विजातेः संस्थितस्य तु।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकं तु निर्वपेत्।।

247. For the twice-born person just dead, there should be (performed) the rite up to the Sapiṇḍīkaraṇa: one should do the feeding at his *Śrāddha* without any in honour of the gods, and he shall offer one ball.

२४८. सहपिण्डक्रियायां तु कृतायामस्य धर्मतः।
अनयैवावृता कार्यं पिण्डनिर्वपणं सुतैः।।

248. After the performance of the *Sapiṇḍikaraṇam,* the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death, in the manner of a *parvana Śrāddha*.

२४९. श्राद्धं भुक्त्वा य उच्छिष्टं वृषलाय प्रयच्छति।
य मूढो नरकं याति कालसूत्रमवाक्शिराः।।

249. Having eaten a *Śrāddha* repast, the foolish one, who gives the leavings of his plate to a *Śūdra,* falls headlong into the hell of *Kāla Śutram* (thread of time).

२५०. श्राद्धभुग्वृषलीतल्पं तदहर्योऽधिगच्छति।
तस्याः पुरीषे तन्मासं पितरस्तस्य शेरते।।

250. In the excreta of him, who has sexually known a woman within twenty for hours of eating a *Śrāddha* repast, shall his manes lie for a month from that date.

२५१. पृष्ट्वा स्वदितमित्येवं तृप्तानाचामयेत्ततः।
आचान्तांश्चानुजानीयादभि भो रम्यतामिति।।

251. Having asked the *Brāhmaṇas*, "have you well eaten?" or "have your been repleted", he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest saying "rest yourselves O, *Brāhmaṇas*."

२५२. स्वधाऽस्त्वित्येव तं ब्रूयुर्ब्राह्मणास्तदनन्तरम्।
स्वधाकारः परा ह्याशीः सर्वेषु पितृकर्मसु।।

252. After rest, the *Brāhmaṇas* shall say, "Svadhā Asi." (let the manes be satisfied), in all rites of *Śrāddha* it is the highest benediction.

२५३. ततो भुक्तवतां तेषामन्नशेषं निवेदयेत्।
यथा ब्रुयुस्तथा कुर्यादनुज्ञातस्ततो द्विजैः।।

253. After that, he shall ask the *Brāhmaṇas* in which way the residue of food (prepared on the occasion) to be distributed. He shall give it to persons as they will direct him to do.

२५४. पित्र्ये स्वदितमित्येव वाच्यं गोष्ठे तु सुश्रुतम्।
सम्पन्नमित्यभ्युदये दैवे रुचितमित्यपि।।

254. *Brāhmaṇas*, by asking, "have you well eaten?"; in those offered to all the ancestors *(goṣṭhi)* by asking, "have you well heard?"; in those offered on auspicious occasion (Abhyudaika) by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?".

२५५. अपराह्णस्तथा दर्भा वास्तुसम्पादनं तिलाः।
सृष्टिर्मृष्टिर्द्विजाश्चाग्र्याः श्राद्धकर्मसु सम्पदः।।

255. An auspicious afternoon, *kuśa* grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gift (to the *Brāhmaṇas*), purification and cooking of the edibles, and acquisition of row-sanctifying *(pankti-pavanas) Brāhmaṇas*, these are the blessed auxiliaries of a *Śrāddha* ceremony.

२५६. दर्भाः पवित्रं पूर्वाह्णो हविष्याणि च सर्वशः।
पवित्रं यच्च पूर्वोक्तं विज्ञेया हव्यसम्पदः।।

256. *Kuśa* grass, *Mantras*, morning *Haviṣyanam* and things, which have been enumerated as sacred before, are the blessed accessories to a *Śrāddha* offered to the deities.

२५७. मुन्यन्नानि पयः सोमो मांसं यच्चानुपस्कृतम्।
अक्षारलवणं चैव प्रकृत्या हविरुच्यते।।

257. The food of hermit, milk, the soma-herb, meat that is not forbidden, salt other than alkaline are, by nature, called sacrificial food.

२५८. विसृज्य ब्राह्मणांस्तांस्तु नियतो वाग्यतः शुचिः।
दक्षिणां दिशमाकाङ्क्षन् याचेतेमान्वरान्पितॄन्।।

258. Having dismissed the *Brāhmaṇas*, let him, pure, silent and self-controlled, longingly cast his look towards the south, and pray the manes as follows:

२५९. दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहु देयं च नोऽस्त्विति।।

259. May our benefactors prosper; as also the Vedas and our progeny; May our faith never waver; May there be much for us to give away!

२६०. एवं निर्वपणं कृत्वा पिण्डांस्तांस्तदनन्तरम्।
गां विप्रमजमग्निं वा प्राशयेदप्सु वा क्षिपेत्।।

260. Having made the offering thus, he should, after this, either make the cow or the *Brāhmaṇa* or the goat, or the fire to eat the balls, or throw them into water.

२६१. पिण्डनिवपणं केचित्परस्तादेव कुर्वते।

वयोभिः खादयन्त्यन्ये पक्षिपन्त्यनलेऽप्सु वा।।

261. Several authorities advise to offer the *Piṇḍas* to the manes after the *Brāhmaṇas* have been fed; others advise to give the oblations to the birds to eat, other advise to cast them in the fire or water.

२६२. पतिव्रता धर्मपत्नी पितृपूजनतत्परा।

मध्यमं तु ततः पिण्डमद्यात् सम्यक्सुतार्थिनी।।

262. The second oblation (Piṇḍa) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child.

२६३. आयुष्मन्तं सुतं सूते यशोमेधासमन्वितम्।

धनवन्तं प्रजावन्तं सात्त्विकं धार्मिकं तथा।।

263. [Thereby] she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family.

२६४. प्रक्षाल्य हस्तावाचम्य ज्ञातिप्रायं प्रकल्पयेत्।

ज्ञातिभ्यः यत्कृतं दत्त्वा बान्धवानपि भोजयेत्।।

264. Having washed the hands and sipped water, he should make offerings to his paternal relations; and having treated his paternal relations well, he should feed his other relations also.

२६५. उच्छेषणं तु यत्तिष्ठेद्यावद्विप्रा विसर्जिताः।

ततो गृहबलिं कुर्यादिति धर्मो व्यवस्थितः।।

265. Let not the leavings be removed till the *Brāhmaṇas* have departed from their seats; and after that, let him make the house-hold offerings, this is the Regulation.

२६६. हविर्यच्चिररात्राय यच्चानन्त्याय कल्प्यते।
पितृभ्यो विधिवद्दत्तं तत्प्रवक्ष्याम्यशेषतः।।

266. Now I shall describe the kinds of oblations, which being duly offered to the manes, give them satisfaction which lasts for a long time, or for all eternity.

२६७. तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलेन वा।
दत्तेन मासं तृप्यन्ति विधिवत्पितरो नृणाम्।।

267. Sesame, barley grains, Vrihi grains, kidney beans, water, fruits, and edible roots, duly offered to the manes, keep them satisfied for one month.

२६८. द्वौ मासौ मत्स्यमांसेन त्रीन्मासान्हारिणेन तु।
औरभ्रेणाथ चतुरः शाकुनेनाथ पञ्च वै।।

268. Meat of fish (keeps them satisfied) for two months; Venison, for three months : mutton, for four months; and flesh of (clean) birds, for five months.

२६६. षण्मासांश्छागमांसेन पार्षतेन च सुप्त वै।
अष्टावैणस्य मांसेन रौरवेण नवैव तु।।

269. For six months by the meat of goat; for seven by that of spotted deer; for eight by that of the black antelope, and for nine by that of the Ruru deer.

२७०. दशमासांस्तु तृप्यन्ति वराहमहिषामिषैः।
शशकूर्मयोस्तु मांसेन मासानेकादशैव तु।।

270. They are satisfied for ten months by the meat of boars and buffaloes; and for eleven months by the meat of the hare and the tortoise.

२७१. संवत्सरं तु गव्येन पयसा पायसेन च।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी।।

271. For one year by cow's milk and milk-preparations; and by the meat of old goat there is satisfaction lasting for twelve years.

२७२. कालशाकं महाशल्काः खड्गलोहामिषं मधु।
आनन्त्यायैव कल्प्यन्ते मुन्यन्नानि च सर्वशः।।

272. The Kālaśāka, the procupine, the meat of the rhinoceros and the red goat, and honey serve for endless time; as also all kinds of hermit's food.

२७३. यत्किञ्चिन्मधुना मिश्रं प्रदद्यात्तु त्रयोदशीम्।
तदप्यक्षयमेव स्याद्वर्षासु च मघासु च।।

273. Whatever thing, mixed with honey, one might offer on the thirteenth day of the month, during the rains, under the asterism of Maghā-that also would be imperishable.

२७४. अपि नः स कुले जायाद्यो नो दद्यात् त्रयोदशीम्।
पायसं मधुसर्पिर्भ्यां प्राक्छाये कुञ्जरस्य च।।

274. May there be one in our family, who may offer milk-rice mixed with honey and butter on the thirteenth, and when the shadow of the elephant falls towards the east.

२७५. यद्यद्ददाति विधिवत्सम्यक् श्रद्धासमन्वितः।
तत्तत्पितृणां भवति परत्रानन्तमक्षयम्।।

275. Whatever one endowed with faith offers, according to rule and in the right manner,-that becomes endless and inexhaustible for the pitṛs in the other world.

२७६. कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम्।
श्राद्धे प्रशस्तास्तिथयो यथैता न तथेतराः।।

276. No dates are so commended for the offering of *Śrāddha* as those of the dark fortnight, beginning with the tenth day, leaving out the fourteenth.

२७७. युक्षु कुर्वन्दिनर्क्षेषु सर्वान्कामान्समश्नुते।
अयुक्षु तु पितृन्सर्वान्प्रजां प्राप्नोति पुष्कलाम्।।

277. Performing (the *Śrāddha*) on the even dates and under the even asterisms, one obtains all desires; and honouring the pitṛs on the odd ones, he obtains prosperous offspring.

२७८. यथा चैवापरः पक्षः पूर्वपक्षाद्विशिष्यते।
तथा श्राद्धस्य पूर्वाह्णादपराह्णो विशिष्यते।।

278. Just as for purposes of *Śrāddha*, the latter half of the month is preferable to the former half, so also, the afternoon is preferable to the forenoon.

२७६. प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा।
पित्र्यमानिधनात्कार्यं विधिवद्दर्भपाणिना।।

279. Until death, one shall perform, with assiduity, the rite in honour of the pitṛs, according to rule, with the sacred thread passing over the right shoulder, making offerings from off the left (to the right) with kuśa-grass in his hand.

२८०. रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्तिता हि सा
सन्ध्ययोरुभयोश्चैव सूर्ये चैवाचिरोदिते।।

280. One should not perform *Śrāddha* at night; for the night has been declared to be fit for demons; nor at the two twilights, nor when the sun has just risen.

२८१. अनेन विधिना श्राद्धं त्रिरब्दस्येह निर्वपेत्।
हेमन्तग्रीष्मवर्षासु पाञ्चयज्ञिकमन्वहम्।।

281. In accordance with this rule, one should offer *Śrāddha* thrice in the year-during winter, summer and the rain; and that which forms part of the five sacrifices should be done every day.

282. The oblation into fire made in connection with the rite in honour of the pitṛs has not been prescribed as to be offered into the common fire; and for the *Brāhmaṇa* who has set up the fire, there is no *Śrāddha* apart from the moonless day.

२८३. यदेव तर्पयत्यद्भिः पितृन्स्नात्वा द्विजोत्तमः।
तेनैव कृत्स्नमाप्नोति पितृयज्ञक्रियाफलम्।।

283. When the best of *Brāhmaṇas*, having bathed, satisfies the pitṛs with water-by that alone he obtains the whole reward of the performance of the offering to the pitṛs.

२८४. वसून्वदन्ति तु पितृन् रुद्रांश्चैव पितामहान्।
प्रपितामहांस्तथादित्याञ्छ्रुतिरेषा सनातनी।।

284. They call the father Vasus; the grandfathers they call Rudras, and the great-grandfathers they call Ādityas; such is the ancient text.

२८५. विघसाशी भवेन्नित्यं नित्यं वाऽमृतभोजनः।
विघसो भुक्तशेषं तु यज्ञशेषं तथाऽमृतम्।।

285. One should daily live upon Vighasa, and daily he should eat Amṛta. Vighasa is that which is left by those who must be fed; and Amṛta is the remnant of sacrifices.

२८६. एतद्वोऽभिहितं सर्वं विधानं पाञ्चयज्ञिकम्।
द्विजातिमुख्यवृत्तीनां विधानं श्रूयतामिति।।

286. Thus has been described to you the procedure of the five sacrifices; listen now to the means of livelihood for the best of dvijas.

- - - - -

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां।
संहितायां तृतीयोऽध्यायः।।

- - - - -

EXPLANATORY NOTES:

1. DHARMA :

Kaṇāda, the founder of the *Vaiśeṣika* system of philosophy defines *Dharma* as *"Yatobhyudayo niśśreyasa siddhi sa dharma iti"*. That is called *Dharma* which gives prosperity in this life and the highest success (self-emancipation) hereafter. According to Harita, a Smṛtikāra, that which is sanctioned by the Śrutis is *Dharma (Śruti pramāṇaka dharma)*. Jaimini says that the object indicated by a scriptural commandment is *dharma (Codanalakṣaṇortho Dharma iti)*.

2. NĀSTIKA :

Literally the term Nāstika means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

3. KURUKṢETRA :

An extensive tract of land near Delhi extending from the south of the *Sarasvatī* to the north of the *Drishadvatī*.

4. MATSYA :

Matsya is the name of a country lying to the west of modern *Dholpur*. Its capital *Virat* is probably same as *Bairat*, forty miles north of Jaypur.

5. PANCHALA :

It is the modern Gangetic Doab.

6. SAURASENAKA :

It is the country around Muttra.

7. VINĀSANA :

It is the country in which the river *Sarasvatī* is lost in the desert.

8. PRAYĀGA : is modern Allahabad.

9. YAJÑIYA DESHA : i.e. land in which religious sacrifices may be performed and celebrated.

10. DHARMASYA YONI :

The text has *Dharmasya yoni*. The commentator Kulluka explains it as the revealer of virtue i.e. the Vedas as disclosed by the couplet *Vedokhila Dharma Mūlam*. The other commentator explains it by origin of virtue i.e. the different acts of piety such as, the rites of *Śrāddhas, Aṣṭakas* etc. as contemplated by the first verse of this chapter.

11. HOMA :

Burnt offerings known as the Savitrī Homa, Caru Homa etc., as well as those daily offered at morning and evening.

12. LĀJAS :

The rites of propitiating the gods, *Ṛṣis* and manes with libetions of water by a student Brahmacārin; a man is debtor to the Devas by the Vedic study, to the *Ṛṣis* by sacrifice, and to the manes by the son.

13. BRAHMA VARCASAM :

The spiritual force or energy which is derived from the study and right understanding of the Vedas. According to some, the strength of kingdom and that derived from the possession of houses, elephants etc.

14. BRAHMĀÑJALI :

Darwing up the hands a little in a flexed posture and then by uniting the palms-this is called *Brahmāñjali*. Laying the palms of his outstretched hands on their back on the ground,

let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.

15. VYĀHṚTIS :

There are three Vyāhṛtis, such as the *Bhuḥ, Bhuvaḥ* and *Svaḥ*.

16. PĀKAYAJÑAS :

The sacrifices in which rice is cooked are known as *Pākayajñas*. They are : (1) *Brahmayajña* (the study of the Vedas (2) Vaiśvadevas (3) Homas (4) *Valikarmas*, daily *Śrāddhas* and *Atithipūjā* (hospitality to *Atithis*).

17. VASHAṬ :

Vashaṭ is the term that is uttered at the close of a Vedic lession. Hence the term is here figuratively used for the suspence of Vedic study, or in other word it is here used to denote the period during which the study of the Vedas is forbidden.

18. SARVĀSI AND SARVAVIKRAYI :

These tenures literary mean eaten of all kinds of food and seller of all articles of sale.

19. SNĀTAKA :

It means a Brāhmaṇa, religious student returning from his preceptor's house after finishing his student's career.

20. SAKALPAM SARAHASYAM :

Kalpa means the branch of Vedic literature which deals with ceremonials and the celebration of religious secrifices. ***Rahasyam*** (literally mean mysteries) is the transcendental truth inculcated in the Upaniṣads.

21, SVADHĀ :

Svadhā is the term that occurs in the text. It is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the *Śrāddha mantras*. Kulluka

explains it by *mantras* which are recited during the celebration of first *Śrāddha* ceremony.

22. SAPIṆḌA :

Relationship is extinguished in the 7th degree of descent.

23. SAGOTRA :

Sagotra means persons belonging to the same spritual clamship or descendants from a common ancestor.

24. PUTRIKĀ :

A girl married on the express condition that the son of her womb will be a son unto her father, or given in marriage with such an intention is called a *putrikā*.

25. SVAPACHAS :

It literally means cookers or eaters of dog's flesh.

26. ATITHI :

Atithi is derived from "A" without and "tithi", stay, i.e. one whose stay in the house is uncertain for more than one night.

27. KUNḌA :

Which means a son born in adultery during the life time of her mother's lawful husband. Kulluka holds that the two kinds of incestuous offspring mentioned in the preceding couplet, are here contemplated by the term *Kuṇḍaḥ*, which includes both *Kuṇḍa* and *Golaka*.

28. VṚSHALI :

Vṛshali means a *Śūdra* wife. Both Medhātithi and Govindaraja hold that, intercourse even with his Brāhmaṇa wife by a man, invited to Śrāddha repast, it forbidden. They give the etymology, of the term Vṛsali as *Vrihasyante chapalayati Bhartaram*, one who covers her husband and makes his restive, in short, an amorous wife.

EXTRA-VERSES IN THE

CHAPTERS II & III

असद्वृत्तस्तु कामेषु कामोपहतचेतनः।
नरकं समवाप्नोति तत्फलं न समश्नुते।।१।।
तस्माच्छ्रुतिस्मृतिप्रोक्तं यथाविध्युपपादितम्।
काम्यं कर्मेह भवति श्रेयसे न विपर्ययः।।२।।
श्रुतिं पश्यन्ति मुनयः स्मरन्ति तु यथास्मृति।
तस्मात्प्रमाणं मुनयः प्रमाणं प्रथितं भुवि।।३।।
धर्मव्यतिक्रमो दृष्टः श्रेष्ठानां साहसं तथा।
तदन्वीक्ष्य प्रयुञ्जानाः सीदन्त्यपरधर्मजाः।।४।।
विरुद्धा च विगीता च दृष्टार्थादिष्टकारणे।
स्मृतिर्न श्रुतिमूला स्याद्या चैषा संभवश्रुतिः।।५।।
सायं प्रातर्द्विजातीनामशनं स्मृतिनोदितम्।
नान्तरा भोजनं कुर्यादग्निहोत्रसमो विधिः।।६।।
अग्निहोत्रस्य शुश्रूषा सायमुद्वासमेव च।
कार्यं पत्न्या प्रतिदिनमिति कर्म च वैदिकम्।।७।।
जन्मप्रभृति यत्किंचिच्चेतसा धर्ममाचरेत्।
तत्सर्व विफलं श्रेयमेकहस्ताभिवादनात्।।८।।
न भैक्ष्यं परपाकः स्यान्न च भैक्ष्यं पतिग्रहः।
सोमपानसमं भैक्ष्यं तस्माद् भैक्षेण वर्तयेत्।।९।।
भैक्षत्यागमशुद्धस्य प्रोक्षितस्य हुतस्य च।
यांस्तस्य ग्रसस्ते ग्रासांस्ते तस्य क्रतुभिः समाः।।१०।।

परोक्षं सत्कुपापूर्वं प्रत्यक्षं न कथंचन।
दृष्टानुचारी च गुरोरिह वाऽमुत्र चेत्यधः।।११।।
नातिस्थूलां नातिकृशां न दीर्घां नातिवामनाम्।
वयोऽधिकां नाङ्गहीनां न सेवेत्कलहप्रियाम्।।१२।।
यदा भर्ता च भार्या च परस्परवशानुगौ।
तदा धर्मार्थकामानां त्रयाणामपि सङ्गतम्।।१३।।
अनर्हते यद्ददाति न ददाति यदर्हते।
अर्हानर्हापरिज्ञानाद्धनी धर्मान्न हीयते।।१४।।
काले न्यायागतं पात्रे विधिवत्प्रतिपादितम्।
ददाति परमं सौख्यमिह लोके परत्र च।।१५।।
पतिग्रहेण शुद्धेन शस्त्रेण क्रयविक्रयात्।
यथाक्रमं द्विजातीनां धनं न्यायादुपागतम्।।१६।।
परपाकान्नपुष्टस्य सततं गृहमेधिनः।
दत्तमिष्टं तपोऽधीतं यस्यान्नं तस्य तद्भवेत्।।१७।।
यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे।
तत्तद् गुणवते देयं तदेवाक्षयमिच्छता।।१८।।
न निर्वपति यः श्राद्धं प्रमीतपितृको द्विजः।
इन्दुक्षये मासि मासि प्रायश्चित्ती भवेत्तु सः।।१९।।
तेषामन्ये पङ्क्तिदृष्यास्तथाऽन्ये पङ्क्तिपावनाः।
अपाङ्क्तेयान्प्रवक्ष्मामि कव्यानर्हान् द्विजाधमान्।।२०।।
उत्पन्नयोरधर्मेण हव्यकव्ये च नैत्यके।
यस्तयोरन्नमश्नाति स कुण्डाशी द्विजः स्मृतः।।२१।।
अग्निष्वात्ता हुतैस्तृप्ताः सोमपाः स्तुतिभिस्तथा।
पिण्डैर्बर्हिषदः प्रीताः प्रेतास्तु द्विजभोजने।।२२।।
अन्नं च नो बहु भवेदतिथींश्च लभेमहि।

याचितारश्च नः सन्तु मा च याचिष्म कञ्चन।।२३।।
श्राद्धभुक् पुनरश्नाति तदहर्यो द्विजाधमः।
प्रयाति शुकरीं योनिं कृमिर्वा नात्र संशयः।।२४।।
अष्टावेणस्य मांसेन पार्षतेनाथ सप्त वै।
अष्टावैणेयमांसेन रौरवेण नवैव तु।।२५।।
त्रिपिबं त्विन्द्रियक्षीणमजापूर्वानुगामिनम्।
तं वै वार्ध्रीणसं विद्यात् वृद्धं शुक्लमजापतिम्।।२६।।
कुर्वन्प्रतिपदि श्राद्धं स्वरूपां लभते प्रजाम्।
कन्यकाश्च द्वितीयायां, तृतीयायां तु वाजिनः।।२७।।
पशून् क्षुद्रांश्चतुर्थ्यां तु पञ्चम्यां शोभनान्सुतान्।
षष्ठ्यां द्‌तमवाप्नोति, सप्तम्यां लभते कृषिम्।।२८।।
अष्टम्यामपि वाणिज्यं लभते श्राद्धदो नरः।
नवम्यां वै चैकशफान् दशम्यां द्विखुरान् बहून्।।२९।।

INDEX OF VERSES

श्लोकानुक्रमणिका

अ

प

ब

IMPORTANT SANSKRIT WORDS AND THEIR MEANINGS IN ENGLISH

Dharma	Duty
Yajña	Sacrifices
Śruti	Veda, revelation, tradition, a source of Dharma, a work in which tradition is Communicated.
Hetuśāstra	Logic
Niṣeka (grabhādhāna)	Conception
Kṛṣṇsāra	Black antelope
Gārbha	during mother's pregnancy
Homa	oblations to fire
Jātakarma	Birth-rite
Caula	tonture of his head
Mauñjibandhana	ligation of the Sacrificial cord
Vrata	religious obsevances, vows
Mahāyajñas	(Five great sacraments
Brahmavarcasa	advancement in sacred knowledge
Sāvitrī	tat, It is a particular mantra.
Vrātya	outcasts

Kāṣṇa	made of the hides of black antelopes
Raurava	common deer
Mekhalā	the girdle of a priest
Daṇḍa	Staff
Tīrtha	Religious place
Saṁskāra	Purificatory ceremony, Sacrament
Praṇava	the syllable Oum
Vidhiyajña	Sacrifice of vidhi
Japayajña	Sacrifice of japa
Pākayajña	
Buddhīndriya	Organs of sense
Karmendriya	Organs of action
Ahuta	The study of the vedas considered as one of the five great yajñas and necessary duties.
Huta	One of yajñas
Prahuta	
Bali	An oblation, gift or offering
Havya	To be offered in oblations
Didhisūpati	A man who has a sextual intercourse with the widow of his brother not as a sacred duty but for carnal gratification.
Ruru	A kind of deer

BIBLIOGRAPHY

Mani, B.N. — Laws of Dharmasastras Navrang, Booksellers and Publishers, New Delhi, 1989.

Aiyangar, K.V. Gangaswami, — Aspects of the social and political system of Manusmṛti, Radha Kumud Mookerji Lectures, 1946, Lucknew University, 1949

Kurundkav, Narahar, Manusmriti, — Contempanany Thoughts, Translated from Marathi by Madhukar Deshpande, Popular Prakashan Pvt. Ltd., Bombay, 1993

Buhler, George, — The laws of Manu, New York, Dover, 1969.

Johes, Sir william, — Institutes of the Hindu Law, London, Cox and Boyle's 1925.

Sharma, Rajendra Nath, — Ancient India According to Manu, Nag Publishers, Delhi, 1980.

Kane, P.V. — History of Dharmaśātra, Vol.1. Bhandarkar Oriental Research Institute, Pune, 1930.

Lingat Robert, The Classical Law of India, Translated, from the French, into English by J. Deussen M.Derret, Thomson Press (India) limited, New Delhi, 1973.

Aiyangar, K.V. Some Aspects of the Hindu View of Life According to Dharmaśāstra, Baroda, 1952.

Rajadharma, Adyar, 1941.

Jayaswal, K.P., Manu and Yājñavalkya, a Basic History of Hindu Law, Calcutta, 1930.

Motwani, K., Manu : A Study in Hindu Social Theory, Madras, 1934

Pargiter, F.E., Ancient Indian Historical Tradition, London, 1922

Sengupta, N.C., Sources of Law and Society in Ancient India, Calcutta, 1914.

The Evolution of Law, Calcutta, 1926.

Evolution of Ancient Indian Law, Calcutta London, 1953.

Raghavachariar, N.R., Hindu Law, Principles and Precedents, 5th edn., Madras, 1965.

Joshi, Laxmanshastri, Dharma-kośa, Vai, Satara, 1937-41.

Monier Williams, A Sanskrit English Dictionary, Oxford, 1951.

Achyuthan, M., Educational Practices in Manu, Pāṇini and Kautilya, Trivendrum, 1974.

Altekar, A.S., Education in Ancient India, Banaras, 1934.

The Position of Women in Hindu Civilization, Banaras, 1938.

Das S.K., Educational System of the Ancient Hindus, Calcutta, 1930.

Jha, G.N. Manusmṛti, the Laws of Manu with the Medhātithi Bhāṣya, 5 Vols., Calcutta, 1920-26

Hindu Law in its Sources, Allahabad, 1914.